BAPTIST LEADER

CBBD

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

■ In 1840, the colporter-missionaries began to reach out into the byways of our nation. Moving with the rising tide of Western immigration they performed a spiritual ministry that is immortalized in the present-day churches that have risen out of their dreams and labors. Follow these men through "A Century of Service" (page 6).

■ Do you know that today scholars are continually digging up records that substantiate historical accounts given in the Bible? These men are performing a service to Christianity that every leader should know about. Accept our invitation to go on "A Treasure Hunt in Bible Lands" (page 10) and see for yourself the wonders that are coming to light. That knowledge will make you a better teacher.

■ Has your church selected the leaders who will attend the summer assembly? The article "Choosing Delegates for Summer Assemblies" (page 37) tells how to pick the right persons; also, it suggests what a church should expect from its representatives.

■ The monthly workers' conference may be used to promote steady growth on the part of your leaders. Study the plan worked out by Dorothy Pease (page 22).

Next Month

■ Vacation church school workers will receive help from W. Dyer Blair, Director of Vacation and Weekday Church Schools for the International Council of Religious Education.

■ A continuation of the "Treasure Hunt," illustrated by the photographs of J. Lane Miller.

■ Also, another "Church of the Month."

■ A nationally known master of the art of storytelling is going to tell you how to make a more effective use of this dramatic method of teaching Christian truth.

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OF INTEREST TO BAPTISTS

■ During "Brotherhood Week" the National Conference of Christians and Jews proposed that all Americans adopt the following set of good-will resolutions:

"I will repudiate the idea that those who disagree with me are not good Americans.

"I will not allow racial or religious differences to determine my vote.

"I will appreciate what others than my own group have done to make America great.

"I will try to understand the background of those of other religious loyalties.

"I will help to create mutual respect and love between members of different religious and racial groups.

"I will co-operate heartily with those of other faiths in work for the common good.

"I will always protest when those of other faiths are defamed.

"I will not be misled by false doctrines of race, nor claim superiority to others on the ground of race alone.

"I will apply the Golden Rule to those of all races and religions and treat them as I should like to be treated.

"I will pray for those of other faiths than my own and prize their prayers for myself."

■ The First Baptist Church of Philadelphia, Pa., played host to a group of Protestant leaders gathered to discuss the church's part in building world peace, February 27-29. Included among the speakers were Dr. John Foster Dulles, Dr. Pitt Van Dusen, Dr. Ralph Sockman, Dr. Albert Beaven and Dr. George Buttrick, president of the Federal Council of the Churches of Christ in America. Dr. Beaven is president of Colgate-Rochester Divinity School, Rochester, N. Y. The presiding officer was Dr. James H. Franklin, president of Crozer Baptist Seminary, Chester, Pa.

■ All offices and duties of the Metropolitan Baptist Church, Washington, D. C., were taken over by the young people on the church's recent "Youth Sunday." Members of the senior B. Y. P. U. taught all the church school classes, young men took over the duties of the boards of deacons and ushers, a young people's choir sang, and young people brought the messages.

■ The police of the 32nd precinct in Buenos Aires have a period of religious instruction at headquarters daily before going on their beats.

■ Although in recent years the church has widened its scope of activities and has increased its efforts to serve its constituency, more than half the young people of the United States do not receive religious instruction, according to the report of Dr. Otto Mayer, director of research for the International Council of Religious Education, given at the annual Chicago meeting.

■ As war spread over the world in 1939 an increasing number of Americans looked on religion as a rising force according to a survey by Prof. Winfred Ernest Garrison, of the University of Chicago. The report, made public by the Religious News Service, showed that the country is almost evenly split by thirds among those who think that religion is waning, those who think that it is holding its own, and those who think that it is increasing in influence. A former survey had shown one-half the population in the first group and only one-fourth in the last. Professor Garrison also noted the growth of pacifism in the churches, particularly among "the younger and better trained ministry." "Most of the American churches have gone on record as considering war the complete negation of everything Christ wished and worked for," he said. "The number of thoroughgoing pacifists and potential conscientious objectors is vastly larger than in 1914-1918."

■ As Congress debated again the anti-lynching bill, reports showed that only three lynchings occurred in the United States during 1939, the lowest number since records were begun fifty-eight years ago. The reports were issued by the Commission on Inter-racial Co-operation, in Atlanta, and Tuskegee Institute, in Alabama. There have been 4,689 recorded lynchings since 1882. In 1939 twenty-five persons—five white men and twenty Negroes—only escaped lynching by quick action of law-enforcement officials.

■ Religious education now has a place in the curriculum of one Pittsburgh high school and will be extended throughout the city by September, with full credit toward graduation and college entrance. The plan, presented by the Board of Education and approved by Protestants, Catholics and Jews, calls for three hours' weekly study in churches of the students' own choice.

■ The two undergraduate schools at Duke University, Durham, N. C., have 741 students studying religion.

■ The Home Missions Council and the Council of Women for Home Missions, representing some thirty denominations, gathered in Indianapolis for their annual meeting January 11-16. Special consideration was given to the increasing problem of ministering to the migrants, and the group expressed a desire to extend work among the Indians and at the Government Homesteads, and to establish work among the sharecroppers. The Councils are responsible for the dis-

on and the expenditure of approxi- $25,000,000 annually.

e Baptist School of Leadership and e, First Baptist Church, Los An- opened on the evening of February ith a Christian Education Mass ng. The choirs of the church pre- selections from *The Messiah.* dgar J. Goodspeed is on the fac- and he will give his famous e, "The Story of the New Testa- " using his book as a text.

v. Sam Nelson, formerly pastor of illyard Baptist Church, Spokane, ., is now serving as Student Coun- at the University of Washington, e. Mr. Nelson is a graduate of the rsity of California and of the Ber- Baptist Divinity School. Rev. er Loucks, who filled this position number of years, now works at Arbor, Mich., as pastor and student er.

the Christian Youth Council Con- on at Tacoma, March 1-3, young e of Washington directed their at- n to the needs of individual youth s. The slogan for the year is us on the Local."

e First Baptist Church, of Connells- Pa., chose a unique method of ring one of its members. To Mrs. . Whitman, holder of a record of y years' perfect attendance at Sun- chool, Superintendent A. K. Wauga- and Pastor Forrest R. Gilmore pre- d the best wishes of the school and t of one penny for every Sunday she ded.

hen Mr. and Mrs. Arthur F. Lover- our missionaries to the Navajos in na, begin a round of visitation on field they now take their house them. Recently they made a trip ng two weeks, and lived in the r house during that period.

chapel at which motorists could for rest and worship has been pro- d as one feature of Pennsylvania's $70,000,000 super-highway between burgh and Harrisburg. The sug- d site of the chapel is New Balti- , Pa., halfway point of the 160-mile road.

"When eventually the skies clear n there may well be expected a tual rebound that will compensate the losses."—Dr. Ales Hrdlicka

Baptists have a great heritage in the ols which our fathers in the faith ded. There are now 67 such schools, uding 10 theological seminaries, 5 ning schools, 18 colleges, 12 junior ges, 11 academies, 11 schools for roes. University pastors serve the l of Baptist young people attending e universities and other institutions ch may not exercise responsibility the religious education of students.

(Please turn to next page)

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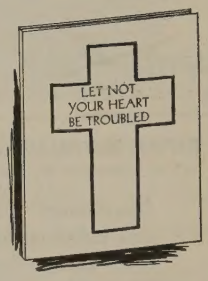

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For additional information and without obligation to yourself address:

G. Pitt Beers, *Executive Secretary*

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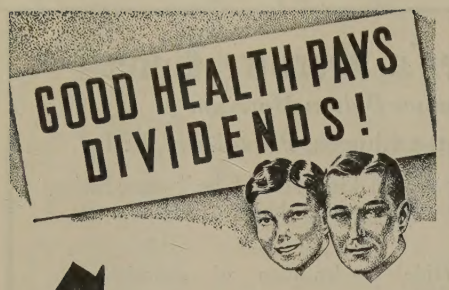

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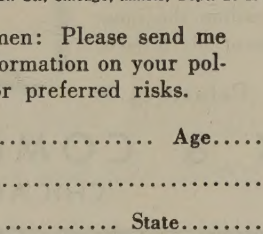

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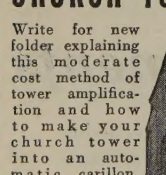

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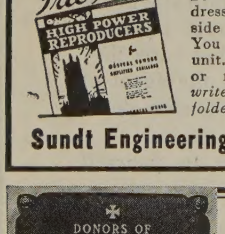

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OF INTEREST TO BAPTISTS

(Continued from page 3)

■ Dr. James Rowlan Angell, president emeritus of Yale University, urges that "America's educational system provide an opportunity for the public school children to study religion." Dr. Angell continued, "If that job is left undone it can hardly fail to be a catastrophe, not only for our own country and our own religion but for civilization and humanity itself."

■ Leprosy, a disease as "curable" as tuberculosis, still numbers its victims at not less than ten million, with at least one thousand of these in thirty-two states of this country. The national leprosarium in Carville, La., cares for about four hundred cases; has paroled about two hundred as "symptom-free" since its establishment in 1921.

Much of the impetus for the study of leprosy and work with lepers has come through the Christian church. The American Mission to Lepers, a Protestant organization, gives support or aid to more than two hundred projects in forty-five countries through its various branches. It aids substantially in the work of five Northern Baptist leprosy relief efforts: one in Africa, two in Burma and two in Assam.

■ A plan for the rehabilitation of discharged prisoners has been prepared by the North Carolina Council of Churches. The conference that prepared the plan included representatives of Duke University, the State, the Protestant Episcopal diocese and the Baptist State Convention.

■ Perhaps some Baptist congregations will find a solution to their building problem by noting what was done in the following instance. The First Brethren Church of Cleveland Heights, Ohio, owned a lot upon which it planned to erect a church edifice. However, the congregation discovered that it had not enough money to pay for a costly building, so it purchased a former residence instead, and remodeled it into a church. Included in the property are three acres of ground with trees, flowers and shrubs and a cottage in the rear that will be occupied by the pastor, the Rev. Tom Hammers, and his family. The home permitted adaptation to include an auditorium large enough for 150 persons, besides rooms for church school classes.

■ The new headquarters address of The American Baptist Home Mission Society is 212 Fifth Avenue, New York, one block west of 23 East 26th Street, where the Society has been operating for over thirty years. Baptists are invited to call at the new offices, located on the twenty-first floor.

■ The second of a series of questionnaires distributed in branches of the Y.M.C.A. through New York City revealed that most young men still are optimistic about the future.

Close to eighty per cent of all those questioned were either "optimistic" or "hopeful" concerning their personal futures. Only 4.6 per cent were indifferent about their own success, 10.3 per cent were doubtful, and 4.8 per cent discouraged.

Almost 68 per cent reported that the church experience had helped them in "getting the most out of life."

■ The Gideons, made famous by the placing of Bibles in hotel rooms throughout the country, will purchase 250,000 Bibles in 1940 for distribution, as compared with 100,000 in 1939.

■ Colgate University, Baptist institution located at Hamilton, N. Y., last year balanced its budget for the seventeenth consecutive year under President George Barton Cutten. Dr. Cutten became president in 1922, following a thirty-year period of continuous annual deficits, ranging from $22,000 to $60,000. In 1923 there was no deficit; since then there always has been a surplus, usually several thousand dollars. Despite the depression, no salaries were ever cut, and the faculty has been maintained at its normal size of 110 members.

■ The New York State Christian Youth Conference, meeting in Buffalo, adopted a resolution urging repeal of the Pari Mutuel Betting Amendment, passed recently by the State Legislature. The resolution read, in part:

"We believe pari-mutuel betting legalized by the State represents a backward step in moral legislation, which, if permitted, will result in much political corruption and abuse."

The Conference re-elected Miss Marion Odell, of Rye, as president, and chose Miss Olivia Stokes, of New York, vice-president.

■ The First Baptist Church of Chico (Calif.), the Rev. L. G. Morony, pastor, recently held a special dedication service for its new organ and rebuilt church. The organ was purchased from the Temple of Religion at the San Francisco Fair.

■ "Baptists have a witness for this day. God grant that we may rise above those issues, those problems that divide us and face our task with a new zeal. It is for us to say in which way we shall go. In this year of difficulty we must stand together, we must work together, we must live together in the spirit of sacrificial service in the work of his Kingdom."
—*Dr. Creed W. Gawthrop.*

Sam Higginbottom, president of bad Christian College, India, recently in the San Francisco Bay a. A missionary since 1903, this has become an expert in scientific lture, which he has applied to the ms of his field in India. Dr. Higtom is moderator of the General bly of the Presbyterian denomina-

finite information has reached the of the Baptist World Alliance reg recent developments in Poland. erman-speaking Baptist Union has dissolved, and has now become part Baptist Union of Germany. The ratively few Slav Baptist churches erman-occupied territory are likeassociated with the Baptist Union rmany. The preachers' school in whose students were Germaning and Slav-speaking (i.e. Polish Russian), has ceased to exist; and amburg Seminary is to receive the students. In the Russian-occupied ory, though heroic efforts are still in certain localities to maintain ork, it is utterly disorganized and ently on the way to complete supion. An orphanage and an old e's home have been seized, and h buildings are generally confis-. Letters from German-speaking sts received in foreign countries that in the German-occupied sec- Poland the churches are free to on their work, which doubtless s that the authorities treat them ely as Baptists are treated in Ger- itself.

. George Merriam, pastor of the ny Baptist Church, Skowhegan, since 1904, has resigned. His pas- is the longest that has been re- d in the Maine Baptist churches for years. Dr. Merriam has had an nding pastorate and is well known ny outside of his state.

t a recent meeting of the board of Ohio Federation of Baptist Young le, at Granville, the members faced tasks and planned for the coming on the basis of these four foundastones: (1) The ultimate goal of tate organization should be to enthe young people in the local church ve a more effective Christian life. What happens to the young people r more important than what happens rojects. (3) It is far better to do a things well than to attempt much do little. (4) A planning meeting ld result in definite statements of gs to be done, by whom, when and —not vague recommendations. Jean ns, Cleveland, state president, and in Phelps, general secretary of the P.U. of A., gave valuable assistance e board.

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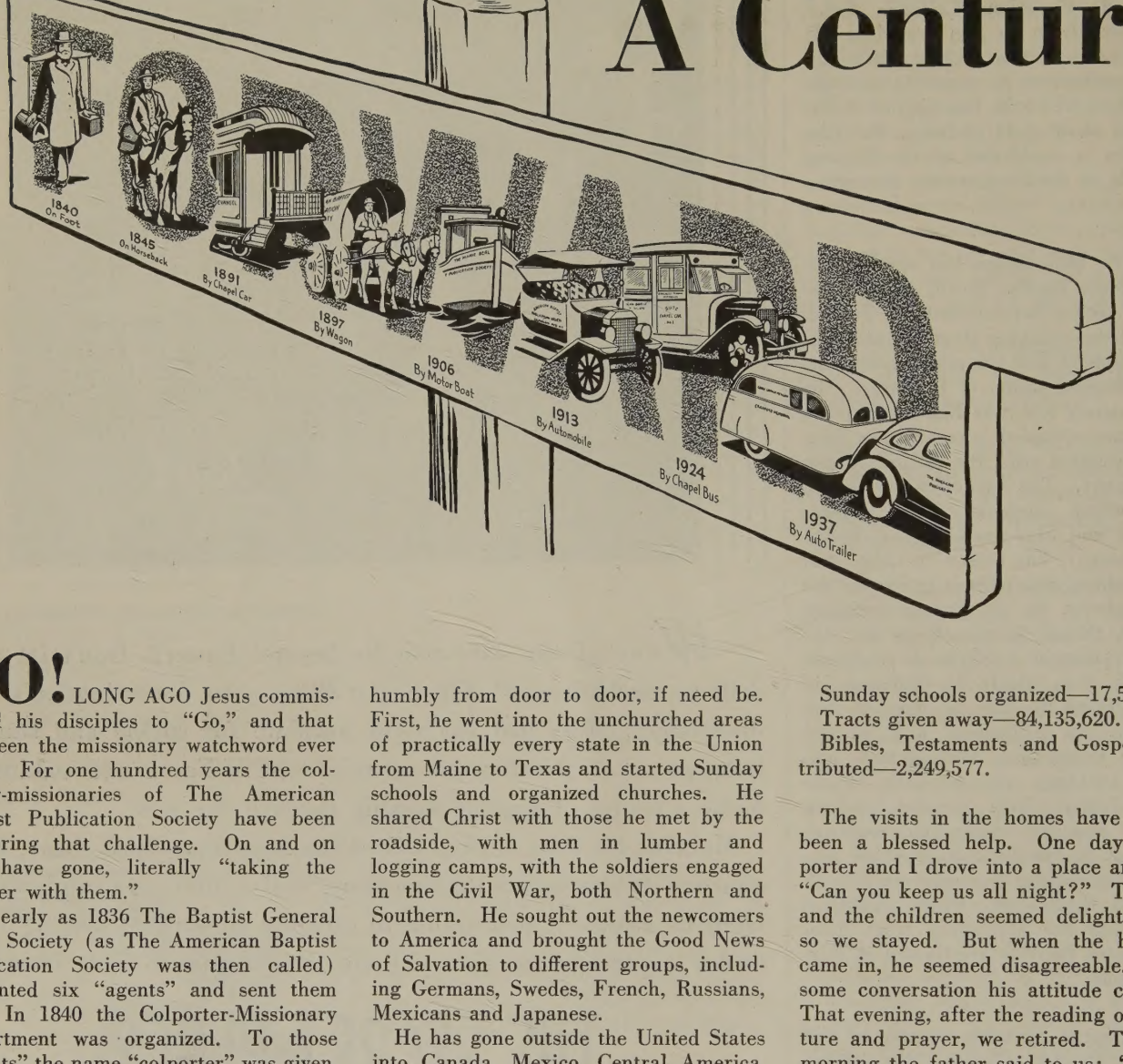
A Century



GO! LONG AGO Jesus commissioned his disciples to "Go," and that has been the missionary watchword ever since. For one hundred years the colporter-missionaries of The American Baptist Publication Society have been answering that challenge. On and on they have gone, literally "taking the frontier with them."

As early as 1836 The Baptist General Tract Society (as The American Baptist Publication Society was then called) appointed six "agents" and sent them out. In 1840 the Colporter-Missionary Department was organized. To those "agents" the name "colporter" was given. The early missionary traveled about on foot, carrying his bags, heavy with Bibles, books and tracts, suspended around his neck. The Bible was a most important factor in giving God recognition on the frontier.

Take the long view of a century and note the changing modes of travel. From the slow method of going on foot, the colporter became a cavalier and rode horseback. Following this, the chapel car (church and a parsonage combined) was introduced. But horses and wagon also were needed to reach areas where people were settling far from railroads. The chapel auto, which helped conquer deserts, soon gave way to modern automobiles. To reach the people, three boats sailed the inland waterways of California, Oregon and Washington. Today, besides three chapel cars still in service (the others having been used in building churches) many automobiles, one with a large, specially built body, and six all-steel modern trailers are being used in a most distinctive service.

The colporter has ever been a PIONEER MISSIONARY. He has gone humbly from door to door, if need be. First, he went into the unchurched areas of practically every state in the Union from Maine to Texas and started Sunday schools and organized churches. He shared Christ with those he met by the roadside, with men in lumber and logging camps, with the soldiers engaged in the Civil War, both Northern and Southern. He sought out the newcomers to America and brought the Good News of Salvation to different groups, including Germans, Swedes, French, Russians, Mexicans and Japanese.

He has gone outside the United States into Canada, Mexico, Central America, Puerto Rico, Cuba, and also into Europe. The work of the colporter was such a recognized essential that a report of the Publication Society in 1865 states:

"We are deeply regretful that a national society, claiming to have been the first to inaugurate this work of evangelical labor, has been able to employ but twenty-six colporters during the year, and only fourteen of whom have been in the States. Our colporter force should be definitely enlarged." Within four years that aim had been carried out, and 119 were serving in forty states and territories. In 1870 over 200 colporters were at work.

The results accomplished during the past century bear testimony to their heroism, consecration and ability. The following statistics show only a part of their labors:

Miles traveled—8,000,000.
Visits to families—6,067,893.
Conversions—335,341.
Baptisms (many others being baptized by pastors)—71,670.
Churches organized—2,168.
Sunday schools organized—17,564.
Tracts given away—84,135,620.
Bibles, Testaments and Gospels distributed—2,249,577.

The visits in the homes have alway been a blessed help. One day a col porter and I drove into a place and said "Can you keep us all night?" The wif and the children seemed delighted, an so we stayed. But when the husban came in, he seemed disagreeable. Afte some conversation his attitude changed That evening, after the reading of Scrip ture and prayer, we retired. The nex morning the father said to us: "I know you must have thought I was very dis agreeable last night. I was so blue I thought I would die, and if it hadn't been for the memory of my mother, I would have taken my life. But I thank God that you men came, and I promise you from now on my life will be stronger and better."

"Are you the Bible man?" a woman asked. Our colporter assented. "Well, six years ago you sold me a Bible, and that brought my husband and myself to Jesus Christ. We are now members of a Baptist church. The Bible is worn out, and we would like to buy another."

The printed tract likewise has had a wide influence. One of our outstanding colporter-missionaries now in service was given one of these tracts when but a boy. The colporter who placed it in his hand patted his head and said, "My lad, be a Christian, and God may call you into service." The boy read the tract, found his Lord and said to himself, "Some day I am going to do the same kind of work."

The call for the printed tract has been constant. Among those in current circulation, "How To Find Christ" has been

f Service

the Colporter-Missionary Department
The American Baptist Publication Society

By JOHN C. KILLIAN [1]

ch demand that eight reprints have made, two in Spanish and one in nese, making over 40,000 in circula- "That I May Know Him" is one ne Rainbow Series of Tracts on gelism, and four reprints have been of this, with 45,000 now in circula- Many churches are using these in soul-winning campaigns.

d's Word, good books and literature our Publication Society have been in palatial homes, in log cabins, by oadside, in the fields and wherever pportunity has been given. These have been given away to small and churches, to individuals, to Sunday ols and to pastors needing books financially unable to purchase them. results of these gifts from The Amer- Baptist Publication Society can be told.

PREACH!

e colporter not only "went"; he itely was sent on a mission. He "to preach the gospel." His specific s were set forth in annuals of the ty as follows:

To visit homes in districts remote settlements and churches, as well ery unevangelized group within their

To distribute Bibles and religious ature in the homes of the unevan- ed people within their field.

3. To hold personal religious conversations for the purpose of strengthening those who already believe, and of winning into personal fellowship with Christ those who have not believed on him.

. . . . . .

7. To preach to groups of people who may be collected at any time and at any place, where he may be passing, when this is possible.

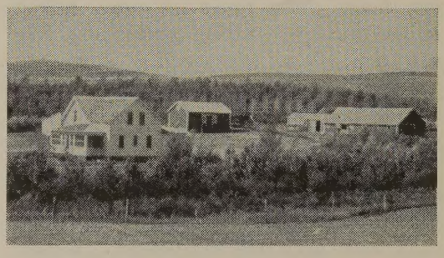
The colporter was "to witness." His witnessing was to have the certainty that only strong convictions can give to a minister of the Word. They preached Christ, believing that "neither is there any other name under heaven, that is given among men, wherein we must be saved." They sought most earnestly to win men to Christ.

They went where men were rough and hard, and where men had forgotten God; and they preached, even as Dr. Samuel G. Neil urged the men of his day to preach, "straight from the shoulder, as no soft pedaling will pass muster."

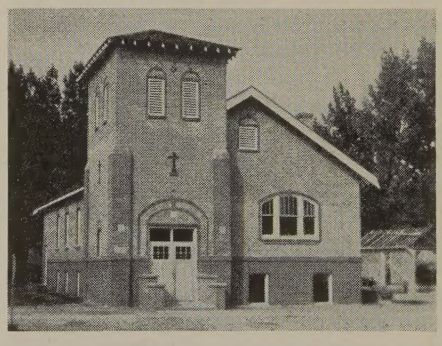
Such preaching had results. It still brings results. Here are some of the testimonies that come from our present-day colporter-missionaries.

"It is a joy to report that I baptized twenty-one young people the first Sunday in August. All came from small neglected churches. The church in _____, which has had no baptisms for twenty-three years, has been re-opened with five baptisms. The church at _____ had twelve baptisms, the first for fifteen years. Two of the young people baptized wish to enter the Christian ministry."

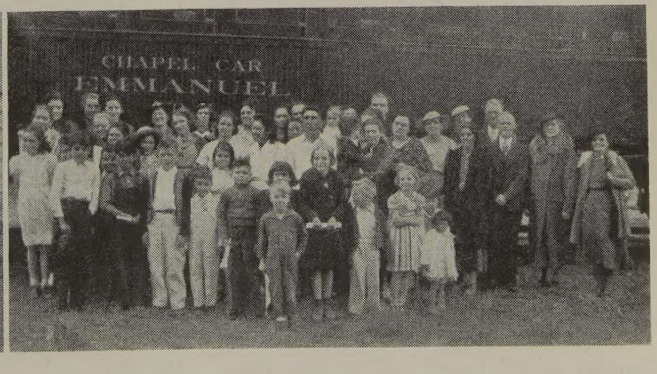
COLPORTER-MISSIONARY BEUERMANN SELLS A BIBLE TO A MAN IN THE CITY. THESE PEOPLE NEED CHRIST AND THE WORD OF GOD FULLY AS MUCH AS DO THOSE ON THE FRONTIER



WHILE MANY OF THE WESTERN PEOPLE HAVE FACED TREMENDOUS ODDS IN ESTABLISHING HOMES AND GETTING AN ECONOMIC FOOTHOLD, YET SOME OF THEM SUCCEED AND OFTEN THOSE WHO ARE HELPED BY OUR COLPORTER-MISSIONARIES IN THEIR DAYS OF POVERTY BECOME KINGDOM BUILDERS WHEN THEY PROSPER MATERIALLY



THIS NEW CHURCH AT BUFFALO, WYOMING, IS THE FIFTEENTH STRUCTURE ERECTED BY MR. BLINZINGER, ONE OF OUR MISSIONARIES



GROUP OF CHILDREN AT THE LEFT BELONG TO A VACATION CHURCH SCHOOL THAT BAILEY HELD IN WYOMING. AT THE RIGHT IS SHOWN THE PEOPLE WHO ATTENDED MOTHER'S DAY SERVICE HELD BY MR. AND MRS. PARRY, AT WORK IN COLORADO

[1] Killian is the Secretary of the Colporter-nary Department of The American Baptist cation Society, and supervisor of the Colporter-nary Work carried on jointly by The American Publication Society and The American Baptist Mission Society.

COLPORTER IGARASHI HAS INVITED HIS JAPANESE CONGREGATION AT MAYHEW, NORTHERN CALIFORNIA, TO HEAR DR. AXLING

MR. AND MRS. MACIAS UTILIZE THEIR TRAILER TO MINISTER TO A GROUP OF MEXICAN CHILDREN IN SOUTHERN CALIFORNIA

"At _____ the field is a new and virgin one. No work had ever been done among the Mexicans there. Well, the first thing we did was to pray to God asking for the salvation of the souls of our people. Then we visited every Mexican home three times or more, talked about the love of God and about free salvation. We have reached about two hundred through the preaching at the church and in their homes. During the special services twenty-five persons surrendered their lives to Jesus Christ. We know that more than one hundred persons in all are now our friends in Christ.

"I have preached the Gospel. I have encountered many difficulties, but rejoice that 139 have found their Lord."

"In the dimly lighted schoolroom at Medicine Lodge we held an evening service. The sermon presented Jesus Christ as the complete revelation of God, one to whom they could turn for forgiveness without fear. When the invitation was given, four older teen-age girls responded. Two were from Mormon families."

Preaching often may mean that a church is given power to give fresh witness of the Living Savior. A state secretary wrote:

"The church at _____ was in a very serious condition, split internally with factions and dissatisfaction, discouraged and almost ready to quit. A colporter-missionary and his wife went to that field. As a result, within two months and a half the church was united, encouraged to call a pastor, and ready to go forward. The missionary did exceptionally fine work, saving a good church in a town of 8,000 population. I want the two societies supporting him to know that we appreciated his services very much. He is doing effective work for the Master."

TEACH!

This part of the Great Commission also had its place in the work of the colporter. Among the duties assigned them was this one: "to institute, wherever possible, the home study of the Sunday school lesson and to urge those who agree to enrol with the Home Department."

Thus the ministry of teaching has been promoted widely. It may be in leadership education classes where the colporter attempts to equip a church with better teachers, or it may be in the contribution that the colporter makes to a summer assembly. Rev. J. E. Dollar, the missionary in Kansas, who directs the boys' work of the state, writes of the camp last summer:

"There were 125 boys present. There resulted twenty-five conversions, twelve rededications and twelve life decisions for special work. The aim of this camp is to build up trained leadership for church and denominational work.

"One of the boys who came to camp was a good boy, but had no purpose in life. He was not energetic, had quit high school and could not be depended upon for manual labor. Something happened to this lad at camp. The spirit of Camp Christy took hold of him and made it possible for God to plant a purpose in his life. The last night of the camp this boy came forward (it was a surprise to me, for I was his pastor and knew him personally). When he went home his stammering speech and bashfulness left him as he led the B. Y. lesson. Before, he could scarcely give a talk of two minutes and now he talked for the entire lesson period. Everyone listened with astonishment. He now had purpose in life; he planned on being a minister. He has returned to school and is determined to go to college and seminary. He says that Camp Christy opened his eyes and brought him face to face with Christ."

A great teaching ministry has been taking place for the last three years in Puerto Rico, where Rev. Oscar Rodriguez started the first Summer Assembly or Youth Retreat. The group meets twice each year at the Barranquitas Academy. Because of the limited accommodations, plans have been launched for better dormitory equipment. A special gift from the Woman's American Baptist Home Mission Society has made possible the first unit of this project. Pastors give wholehearted support to this enterprise and rejoice over the splendid contribution these trained young people are making to their churches.

The colporter-missionary must become "all things to all men." Not only must he PREACH and TEACH, sometimes he becomes a builder. Rev. A. C. Blinzinger, one of our chapel-car men, in twenty-one years has completed fifteen fine churches. The recognized market value of these church buildings is $250,000, with less than $30,000 indebtedness. The help of the Church Edifice Department of The American Baptist Home Mission Society has aided greatly in this work. During this period of building he has received 815 persons into church membership, placed each church on a substantial foundation, and enabled it to call a pastor.

In a report recently received from him, as he is hard at work on his latest undertaking, he writes:

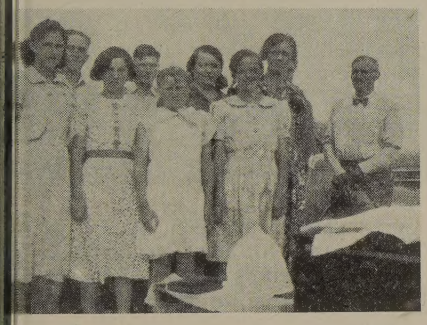
"Everything is moving along nicely with the building project. No doubt you wonder about the finances! We paid all our bills as we went along and saved all our ten per cent discounts, so the Lord is supplying all our needs as we move on for him. When the Lord is in a work he always sees it through. It is just wonderful. All along he has encouraged us in this work."

Rev. J. F. Russell, in Rhode Island, has been watchful of those who still suffer from the effects of the hurricane and of others who are in physical need. In the fall he collects supplies from those who can give, and thus is prepared to meet these emergencies.

Often there are places of strategic opportunity where a quick entrance into a community and a well-planned effort will bring surprisingly large results. The State Secretary of California has sought the services of the chapel-car missionary on various occasions to help in such a task. Churches that were sadly divided have been united and saved for the kingdom.

"At F_____ the church paid $75 a

VE: MR. HARMS, MISSIONARY IN MON-A, LED THIS FAMILY TO CHRIST. OW: MR. SIMPSON, ALSO OF MON-A, MADE IT POSSIBLE FOR THIS GROUP TO ATTEND A SUMMER ASSEMBLY



month for parsonage and pastor's salary, but the church was badly in need of repairs, and its program was inadequate. The services of the chapel-car man were promised for one year on the condition that they would raise $100 every month for repairs. That year they raised $2,700 for repairs, the church was revived, rebuilt and reorganized; and at the end of the year a pastor was called at a salary of $1,500 and parsonage. The missionary giving was doubled in three years."

In one state alone nine such stories could be told. In three other states nineteen churches were kept open by this means. When the work of organizing churches and Sunday schools grew less, the task became one of giving new spiritual vigor to the existing churches.

Within the last few years a large naval base has been established at Sunnyvale, Calif. Hundreds of new families have moved into the town. The missionary, after being there ten months, writes:

"The people here are happy. They didn't believe it would be possible to build a real church. Now everyone is hopeful and we are looking forward to having one of the strongest churches in this Association. I baptize every Sunday evening. This last Sunday was a red-letter day in the history of the church, with 109 present for Sunday school, 117 for morning worship and 122 at the evening service. Soon we shall have one hundred in the young people's group. Before long we shall not be able to take care of the crowds, and shall be forced to build. Pray for us."

MR. DANIELS WORKS AMONG THE SMALL FIELDS IN OREGON, ENCOURAGING PASTORS AND AIDING GROUPS WITHOUT LEADERSHIP

"Prayer is changing things," writes Rev. Howard Parry with the chapel car Emmanuel in Colorado. He tells of a man accustomed to the use of most blasphemous language, who came to a prayer meeting, and later confessed Christ publicly and was baptized.

The spirit of the colporter-missionary is well illustrated by one of them who joyfully quotes: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

To read some of the events in the life of a colporter-missionary is real romance and adventure. Much of their work has become a part of history and is to be seen in transformed lives, churches and towns. Each man's work has been different. Some have had special gifts in holding meetings, reviving churches, paying off old church debts, healing church troubles, personal visitation in homes where hearts are hungry and where a visit is needed and appreciated; but all of them have been pre-eminently winners of men to Christ and to his ideals for better living. They have been on the frontier where spiritual need is greatest. They have answered the Great Commission.

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world. *—Matt. 28: 18-20.*

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In 1922 The American Baptist Home Mission Society and The American Baptist Publication Society decided to unite their colporter-missionary work. Since then the program has been carried on under the direction of one leader.

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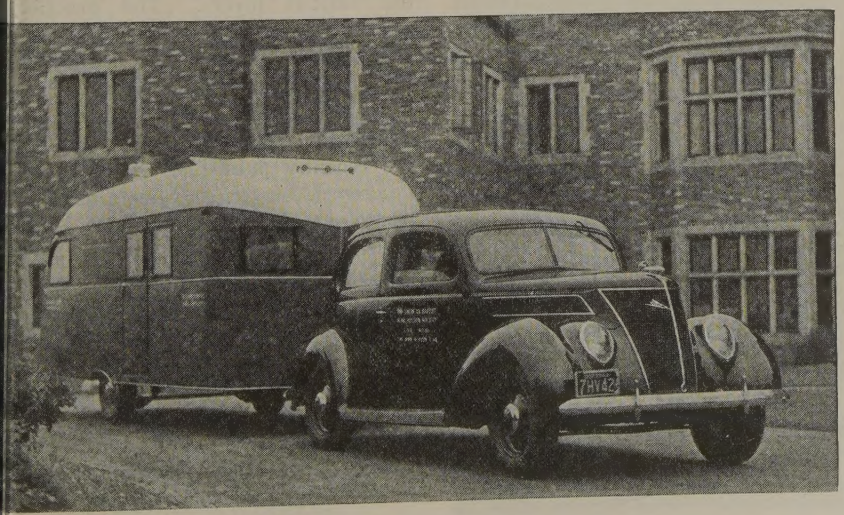
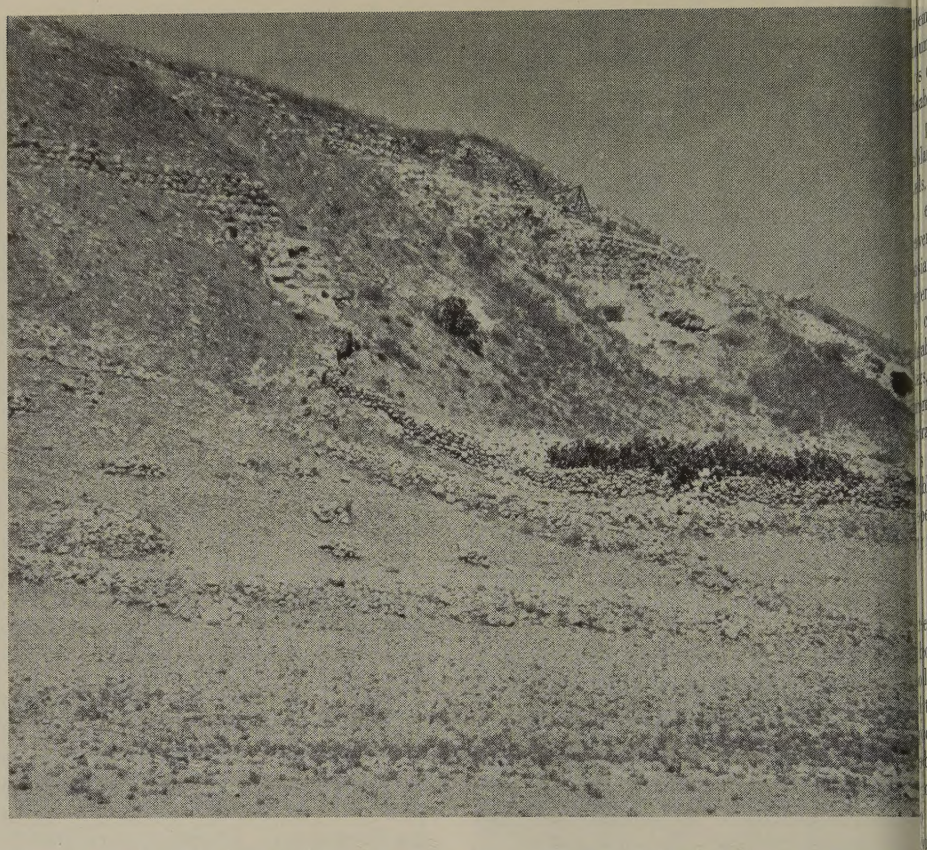


JOHN NUVEEN TRAILER NO. 1, PRESENTED AT THE NORTHERN BAPTIST CONVENTION, IN SESSION AT PHILADELPHIA, AND NOW BEING USED IN THE STATE OF WASHINGTON. SINCE THEN TWO OTHER TRAILERS HAVE BEEN PLACED IN SERVICE BY MR. NUVEEN

MORE thrilling than digging for Captain Kidd's buried silver on Maine islands, or for sunken gold in the Hudson River, or for Roman imperial galleys embogged in Italian lakes, is the work of excavating the soil of Palestine and Syria; for here the treasure-hunters are not youths bent on recreation, but brilliant men and women from the world's great universities. These archeologists combine expert knowledge of languages, ancient and modern, with skill in engineering, geology, epigraphy, paleontology and a dozen other technical fields. They thrill over dust-heaps that yield up significant vestiges of the daily life that was lived along the brilliant blue Mediterranean or in the inland valleys thousands of years before our present mechanized age.

From their field-laboratories these scientists send forth such messages as: "Abraham and Jacob were historical personages," and "The general facts given in the books of Judges and Samuel have not been materially changed even when subjected to the closest scrutiny." Our Bible thereby steps up into an esteem higher even than it had in the less critical days of our grandfathers. So frank an archeologist as Dr. William F. Albright declares, "Nothing tending to disturb the religious faith of Jew or Christian has yet been discovered." That is to say, the writers of our Old and New Testaments did a far better job than sometimes has been recognized.

Time and again lately, the Bible has made the front page of our daily papers, as when Nelson Glueck found the three-thousand-year-old copper-smelting furnaces of King Solomon's shipping center at the head of the Red Sea. The world's oldest playthings—terra cotta chessmen used six thousand years ago—have been found in the fourteenth level of the world's oldest city, Tepe Gawra, located across the river from Nineveh and fifteen miles south of Mesopotamian Mosul, which is supplying the world of today with oil from its huge resources. The "world's oldest synagogue" has been excavated from Dura on the Euphrates and is now housed in a new museum in Damascus. The "world's oldest Christian chapel," found in this same Dura, is now on view at Yale University.



LACHISH, IN JUDEA, PALESTINE, SERVES AS AN EXCELLENT EXAMPLE OF AN ANCIENT TELL OR MOUND. THE HILL IS REALLY A "LAYER-CAKE" OF SEVERAL CIVILIZATIONS, WITH MASONRY FROM EACH. AMONG THE IMPORTANT FINDS HERE ARE LETTERS IN SCRIPT, ON OSTRACA, DATING FROM THE ERA OF JEREMIAH THE PROPHET

A Treasur

How the Work Is Carried On

In any excavation the steps of procedure are somewhat as follows: A university group, with funds supplied by wealthy business men, decides after elaborate preliminary studies that a certain flat-topped mound, or "tell," looks as though it might be the site of a vanished city—one whose solid masonry, in the top stratum of a "layer-cake of history," has not been washed down by the rains. (See first illustration.) Gaining government permission to dig, the group leases or buys from the natives occupying it the acreage it desires to investigate. Such a mound may be seen in the second illustration. It is the supposed site of Dan, of "from Dan to Beersheba" fame, and is located on the border between northern Galilee and Syria.

Usually an important mound stands out boldly, looming above the surrounding countryside, or else commanding a strategic pass where armies and caravans of traders file through. Often, as in the case of Jericho and Jerusalem, the acreage of important cities is quite small, for in times of peace the population lived in the surrounding open country; it came within the walls only in time of siege. Sometimes even eminent scholars make mistakes in identifying sites, and after digging for months are forced to admit that fact. Tell el-Hesy, for example, proved not to be the city site of Lachish, as it was once supposed to be. Lachish, the Jordan outpost at the Egyptian border, has now been found at Tell el-Duweir, ten miles to the east. Such errors are humbling, but it is a sign of greatness to be able to acknowledge one's mistakes.

Once a promising mound has been chosen for excavation, the digging begins. The group of archeologists is composed of French, British and American scholars. All of them must speak Arabic, for each directs a gang of native men, women and children—seventy or more of them—who, with picks and spades and hands, will dig, sift and report on what they find in the various layers. The practice in antiquity was to rebuild a city on the site of its ruined predecessors. Therefore, the ruins and the relics accumulated in parallel strata. For graphic details of specific excavations, one should read the recently published *Letters of T. E. Lawrence*. Lawrence, when a mere youth, went out to the Near East to study Crusader castles. His interest in that hobby grew into a life-long absorption with problems of the Arab world.

The third illustration shows Byblos, once the great Phoenician port that gave us the word "Bible." Here was manufactured from reeds the papyrus of which books were made. Now a narrow-gauge railway track carries away debris as it is dug up by the natives. Into

emade baskets each bushel of earth umped for scrutiny. Illiterate labs develop great skill in identifying able scarabs, seals, jewelry, coins pottery. From these finds the lars are able to date the civilization s. Sir Flinders Petrie, digging at el-Hesy, and the members of the ersity of Pennsylvania expedition, at ian, made a "pottery index" of such ersal value that when certain shapes colorings of vases are found near abs bearing seals of certain Egyptian s, the date of that occupation is rmined.

rab foremen sometimes risk their guarding "digs." They are hosble, however, to visitors who have er credentials authorizing them to the excavations.

At Phoenician Byblos

tween 900 and 600 B.C., Byblos end a "Golden Age" of commerce. At los, there was excavated, and taken the Beirut Museum, the famous ophagus of King Ahiram. It is inbed with exquisite Phoenician script about 1100 B.C.—a pivotal point in evolution of the alphabet we use y. As we looked at it we recognized ly certain of the letters.

a massive safe in that same museum saw the superb solid gold jewelry up at Byblos—delicate bracelets like those on sale in Egypt today; golden scarf pins, golden cups carved with papyrus leaves, sandals with soles of silver, statuettes of Phoenician people and of animals (some of the statuettes, such as monkeys playing musical instruments, reveal an ancient sense of humor), Egyptian scarabs in swivel settings, gifts from Egypt to Phoenician favorites; and inscriptions telling of a victory of Mesa, king of Moab over Ahab of Israel.

At Ancient Megiddo

Megiddo, ancient chariot city of Solomon, commanded the famous pass by which the important trade route swung up from Egypt through Palestine toward Syrian Damascus, the oldest intercontinental road in the world. This site has been explored by scholars from the University of Chicago. They have proceeded along the ideal lines laid down by the late Dr. James H. Breasted, who secured such generous funds from Mr. John D. Rockefeller that thirteen acres of land were bought and correct technical procedure was followed. Instead of using the "partial clearance method," or the "trench system" by which exploratory shafts are sunk, entire layers of debris have been removed, photographed, and their revealings tabulated, with all valuables stored temporarily in the little staff museum near the residences on the mound.

One day we were privileged to walk up the steep road by which Solomon's champing steeds made their way to their stables on the summit. There we photographed their stone mangers and hitching posts, with well-worn loops which had held their bridles. Solomon was the first to import horses into Israel and he lavished great care upon them. To build their quarters, he hired skilful stonecutters from near-by Phoenicia. It will be recalled that King Hiram of Tyre (Phoenicia) furnished workmen who helped greatly in building the Temple. We saw the rooms for the horses' grooms, the "garages" for chariots, the Hebrew ramparts and the palace rooms. We walked over the original stone-paved streets and looked at vast palace areas with steps leading to their lower courts.

As early as 1000 B.C., before the delicate Ionic columns appeared in Greece, Megiddo had adorned herself with their forerunners. An interesting stone altar from the eighth century B.C. has shed light on the worship of that period. In 1936-37 a hoard of carved and inlaid ivories was found, and these ivories give us our best idea of the Phoenician art of the twelfth century before Christ. The golden shell-shaped bowl found under a palace floor was dazzling.

Discoveries of "precious things" have been rare in Palestine, as compared with the jeweled treasures found in the Tombs

unt *in Bible Lands*

By MADELEINE SWEENY MILLER

adeleine Sweeny Miller, who pred this article especially for BAPTIST DER, *is the author of "Footprints in stine" and the co-author, with Dr. er, her husband, of the authoritative el book, "Cruising the Mediterrane- illustrated with one hundred of Dr. er's photographs. The Millers, who cialize in presenting the Bible lands ugh text and pictures, have jourd more than one hundred thousand s through the countries they describe.*

Photographs by
J. Lane Miller

MOUND NEAR THE CENTER OF THIS TOGRAPH CONTAINS THE RUINS OF THE IENT CITY OF DAN IN NORTHERN LEE. IT HAS NOT YET BEEN EXCAED. MOST OF THESE MOUNDS STAND BOLDLY AND COMMAND IMPORTANT DS. THE RAINS OF MANY CENTURIES E WASHED DOWN THE LOOSE EARTH LEFT A HARD TOP LAYER OF MASONRY HE STREETS AND THE BUILDINGS OF THE ORIGINAL SETTLEMENT

AT BYBLOS, IN SYRIA, NATIVE WORKMEN, DIGGING UP THE REMAINS OF AN EARLY CIVILIZATION, BRING TO LIGHT AN OLD WALL

AMID THE RUINS OF AN ANCIENT TEMPLE IN LACHISH, A NATIVE WATCHMAN TAKES TIME TO READ HIS ARABIC DAILY PAPER

of the Kings in Egypt. For Palestine, at the crossroads of three continents, has been so frequently in the path of conquerors that her material resources have been destroyed. Yet her humble pottery and charred masonry have yielded to the world a wealth of truth concerning the story of mankind and "the immediate background of biblical history and literature." From that land of material poverty came the greatest spiritual riches that have ever blessed the world—the teachings of Jesus Christ, and the personal witness of those who were convinced that he was the Son of God.

The Mound of Beisan

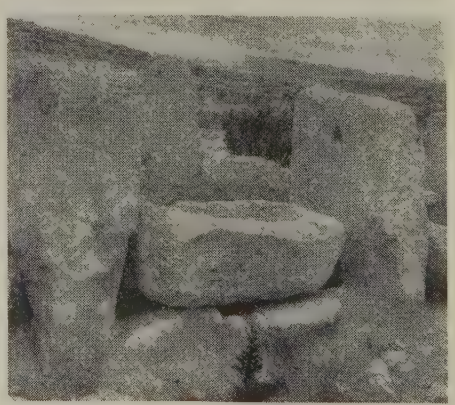
Beisan (the biblical Beth-shan) is an imposing mound that still commands the eastern gate to the Jordan, even as Megiddo guards the Plain of Esdraelon at the west. Here another elaborate excavation has been in progress. The digging has gone down through eighteen or more layers of occupation, and now reaches, far below David's day and the era of the Shepherd Kings, to the Early Bronze Age in the fourth millennium before Christ. Its complicated array of tumbled columns and walls inside the triumphal gate, through the lower courses of which we passed, is poignant with memories of King Saul and Jonathan. Their bodies, you will recall, were shamefully displayed on the walls until their loyal friends from Jabesh Gilead took them away from their cruel Philistine enemies.

The Lachish Finds

No more thrilling finds have been made in Palestine than at Lachish, thirty miles southwest of Jerusalem, on the old road by which the conquerors advanced from Egypt. So significant was this outpost that when Sennacherib, six centuries before Christ, was laying siege to it he deemed even Jerusalem of minor importance. While he directed personally the attack upon Lachish, he merely sent his representatives to demand of Hezekiah the surrender of his capital. The Wellecom Expedition, now generously financed by Sir Charles Marston, a British manufacturer with a keen interest in biblical archeology, had several years of brilliant leadership under Mr. J. L. Starkey. In 1938 this young man was on his way to the opening of the Jerusalem Museum when he was "mistaken for a Jew" and brutally murdered by brigands who objected to the recent Jewish immigration to Palestine.

The appearance of Lachish, rising from the Bedouin grazing lands around it, is like a cup inverted in its saucer. This is the old Canaanitish Lachish which was conquered by Joshua, burned by Nebuchadnezzar and occupied again after the Babylonian captivity. It has yielded up layer after layer of amazing treasures, including a Persian palace in the upper levels (about 425 B.C.). We had the thrill of tracing the foundations of its room-walls. On the slope of its ramparts we saw a very deep well that still gives forth water as it did in the time of Solomon. From its rim, the kind Arab foreman, Sultan, drew some pieces of charred olive-wood, dating perhaps from 588-586 B.C. when Nebuchadnezzar burned Lachish, having surrounded the city with fired olive boughs.

EXCAVATIONS AT MEGIDDO, IN GALILEE, BROUGHT TO LIGHT THIS STONE MANGER AND THESE STONE HITCHING-POSTS. MEGIDDO WAS ONE OF SOLOMON'S CHARIOT CITIES



One of the most significant finds at this dig was made on the slope below the summit and outside the wall, where a "complex" of three temples, one built above the other in succeeding ages, has given a guide to all dating of Palestinian history. You can see the altar steps in the fourth illustration. Near it was found a tremendous scarab with seven lines of inscription from the era of Amenhotep III (1413-1377 B.C.).

In 1935 great excitement was created by the finding of the "Lachish Letters." There were eighteen of them, written in ink, on pottery fragments. They date from the time of Jehoiakim, next to the last king of Judah, in the period of Nebuchadnezzar's first invasion of Palestine (597 B.C.). These fragments, written in a flowing script, were found on the floor of the guard room at the great Gate of Lachish. They had been covered by debris left from the Babylonian burning of the city. They give us an accurate idea of what Hebrew writing was like in the time of Jeremiah the prophet. These letters, from officers on the outskirts, are addressed to Jaush, Governor of Lachish. One of them reads as follows:

"May God let my lord hear good tidings today! I have carried out all the instructions you have sent me, and have written on the papyrus roll all that you wrote to me. As regards the inn, there is nobody there. And Shemaiah has taken Semacniah and brought him up to the city, and I will write and find out where he is.

"Because if in his survey tour he had inspected, he would have known that we are watching the signal stations of Lachish, according to all the signals that you are giving, because we cannot see the signals of Azekah."

NEXT MONTH

BAPTIST LEADER *will present more information about the Lachish letters, a description of the Mount Carmel caves and a thrilling report of the excavations at Samaria, Jerash and Jerusalem.*

Christian Education Moves Ahead

By Goodrich Gates

HRISTIAN education has gone, and is still going, through hard days, but it is proving itself and ing its way. Today it faces a harder than ever before, but it is better pped to do that job, and the future right." So declared the Rev. George awson, as he looked back over forty-years spent in the Baptist ministry—ng and useful ministry during which was ever in the forefront as a prac-indefatigable and always hopeful stian educator.

r. Lawson, because of the perspective ed by his years of service, was sure he knew the trend and that this d was toward better days. He had t years on rural circuits and in large pastorates. He had had many op-unities to observe widely. Not even horrors of the Western Front, where had served as chaplain, nor the war slump in morale which had pered every minister, had been able dampen his enthusiasm. Since he w the days of prosperity (so called) n money for religious work was r to secure, and also the struggling, -pinched 1930's, his judgment car-weight and influence even beyond own parish and denomination.

Christian education has come a long ," he said, "and reviewing its course my lifetime, I find it good. The ods used today are quite different, the goals seem to be more definite. ay's program makes use of techniques equipment we did not have in the days."

What are the principal changes?" repeated. "Well, I see no difference y in reverence for the Scriptures, a big difference in the way we use Scriptures. We used to think that lected passage from the Bible would equally well on any given Sunday for ils of all ages. We found a certain e in the simplicity of that program. all were working on the same thing, we could gather all age groups to-her for a unified service which we ed the 'opening exercises.'

Today the trend is away from that formity, though the Scriptures keep r central place in the curriculum. assigned Bible passage, the com-nts upon it, and the questions and the wers, did not always afford a solution the human problems that men and nen and children faced. Of course, re was always the 'practical applica-n of the lesson,' as we called it; but rting with a lesson arbitrarily selected us and then finding the particular lication of it that would help the ividuals making up the class was often a difficult job. Something might have happened only that week which was uppermost in their minds, and often we had to stretch the application pretty hard. Sometimes it snapped."

GEORGE A. LAWSON

This interview with Rev. George A. Lawson, D.D., beloved Baptist pastor and veteran church school worker of Cincinnati, was secured for BAPTIST LEADER *only a few days before his recent death. The article is not only a tribute to a noble spirit but also a stirring challenge to "carry on."*

"But what can you say to prove that the newer approach is better?" he was asked. "The evidence is not in the attendance."

"No," Dr. Lawson replied, "though many people look there for it. Good and bad Sunday school teaching used to be measured by the numbers that came out. But the people who judged things by bigness managed to overlook the high-pressure methods that were used to get them to come—the contests, the appeals to loyalty, the rousing programs, not to mention the gifts at Christmas." His eyes twinkled at the thought of it; a composite, he admitted, of many memories. There were auto races on a crudely drawn map of the country, church suppers prepared by the losing team, hard Christmas candy rolling across the floor while an obviously pillow-stuffed and frowzy Santa jingled his bells and simulated Yuletide heartiness.

"The newer emphases can be judged two ways, first negatively and then positively," he explained. "After generations of the older technique, the nation had not made any very clearly discernible Christian strides forward. Today, our objectives in religious education are definite and particular. While there is much that can never be measured, some results in attitudes and conduct can be clearly observed. These newer methods, starting with definite Christian goals and working back to those procedures that would help in accomplishing them, were for a long time on trial. That trial period now is over.

"It was an anxious time," he admitted, "for often it seemed that the newer method was stressed at the expense of truths held central in religion. Many of us were concerned lest we should lose sight of those truths or sacrifice in some measure the evangelical fervor we had known in the great days of the church. But the new techniques won their way, and today there is a wholesome swing back, not to the older program, but to the most fruitful evangelical position. We need both."

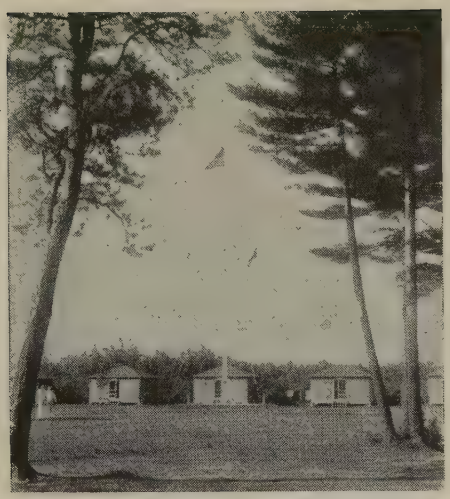
Today's program of religious education is sound, according to Dr. Lawson. "It works where it is really tried, in the one-room Sunday school as well as in the large city church with an educational building, separate classrooms and special equipment." Especially was he enthusiastic about weekday religious education and the vacation church school, the latter still called in many places by its older name, the daily vacation Bible school.

Dr. Lawson had been active in promoting these newer types of schools. In his own community (Cincinnati, Ohio), they are set up on an interdenominational basis. He foresaw their continued growth. He had a special interest in the weekday schools and believed that they can accomplish much that is beyond the reach of even the best Sunday schools. Especially did he believe this to be true when, as in his parish and in near-by sections, pupils were released from public school regularly for one hour each week.

"There is the real advance," he declared. "These schools can make use of specially trained teachers; they can launch and follow through a program that ties in with public school life; and they can enlist youngsters who do not regularly attend on Sunday; in fact, they enrol many who have no church connections whatsoever. Most important," he added, "they make the child think of religion as an everyday affair and not something relegated to Sunday."

He recognized the special values also in the vacation church school. Only last summer he had helped to revive a school in his neighborhood.

"I am certain the best days are ahead," he insisted. "Our chief concern should be to get ready for them. I think I see the signs of a great turn in interest. People have tried to get along without the church, and they have failed. When they come back, and they are beginning to do it now, they will find the church better equipped than ever before to help them and their children."



MEMORIAL FLAG POLE, ROYAL AMBASSADOR BOYS' CAMP, OCEAN PARK, MAINE

Build Character in Summer Camps

By C. M. WAITE

DEAR MRS. BRADFORD:

I am the boy that the Mission picked to send to Camp Squanto last month. I am fourteen years old and my name is William Santone. I want to thank you for paying my expenses to the camp. I had a swell time. I had so much to eat I gained eight pounds and when I got home my mother said I looked a foot taller, too.

I feel bad about only one thing. Everybody was so good to me it makes me feel sorry I can't do something to pay back you and everybody. I tried to do everything I was told and to help all I could, because my mother always taught me that anyway. But I wish I could do something special to show everybody how thankful I am. I guess I'll have to wait till I get bigger. Then I think I will try to do some work like the superintendent of the Mission, but now I am too young to have much influence.

Thanks a million times for sending me to camp. I will always remember how kind you were, and my mother says she will, too.

Your friend,
WILLIAM SANTONE

■

DEAR MOTHER:

Everything here in camp has been going as usual, so there isn't much to write about this week. But I thought you might be interested in hearing about one of the younger boys who has been here. He went home yesterday. His name is Billy Santone and he lives in an East Side tenement in New York, with his mother and four brothers and sisters. I suppose you wonder how a boy like that ever happened to be in Camp Squanto where only well-to-do people can afford to pay the expenses.

Well, a New York lady had arranged for her son to come, but he was in an automobile accident and was killed. At first she was just going to cancel his admission papers. Then she decided to send some poor boy along instead, as a sort of memorial to her own son. Pretty nice, wasn't it? I understand she asked some social workers to help her and they selected Billy.

When he got here he was like a fish out of water. At first some of the boys snubbed him and teased him. But he was so serious, so anxious to please everybody, and such a good sport that soon we all grew to like him. He never grumbled about anything. His eyes used to pop open at things the rest of us had always taken for granted, and I guess it made a lot of us realize for the first time how lucky we are.

Not far from camp is a little country church that was blown all to pieces last fall by the hurricane. One day on a hike we saw the minister standing looking at the wreckage. He looked pretty down in the mouth. We got to talking with him and he said they couldn't rebuild the church. He said everybody wanted it and needed it, because there wasn't another church for miles around, but they just couldn't raise the money. The hurricane had flattened so many houses and barns and done so much other damage that the farmers had all they could do to take care of their own needs.

Well, after a while we left him standing there and hiked along. We thought it was too bad, but it wasn't any of our affair and anyway we couldn't do anything about it. Billy was walking beside me. After a while he said, "Wouldn't it be nice if these poor farmers could use the assembly hall at the camp for a church?"

I said, "It isn't big enough. And it isn't built for year-around use."

He walked along without speaking for a few minutes. Then he said, "There are fifty boys in camp. If they would all help we could fix up the hall. Probably the minister could arrange to borrow some trucks and we could haul over the lumber that's left in the wreck."

I laughed at him and said, "These boys came to camp for a vacation, not to work."

He didn't say any more, but he looked

B. FRANK BELVIN, INDIAN INSTRUCTOR, CONDUCTS A CLASS IN ARCHERY

rt of wistful I haven't been able rget it. The more I think of it, the I agree with Billy that it does too bad to have our hall vacant and nine months of the year, when it be put to good use. If I thought of the boys would help me, I'd be g to do my part to fix it. Maybe peak to Mr. Cahill about it.
pe you and dad will be able to drive see me next week-end.

Your loving son,
FRANK

■

MR. HENDERSON:

ave your letter asking how it hap- that your boy, Ned, has been red to do carpentry, masonry, and such labor in a camp to which he sent for a summer vacation. I am glad you wrote to me, for I can kly clear up this misunderstanding. st year's hurricane completely de- ed the community church, and the farmers were so hard hit that they d it impossible to raise funds to re- l it or to construct a new one. One ur boys, named Billy Santone, sug- d remodeling our camp assembly for use as a church by the people e township. Another boy, an ener- and popular lad named Frank e, began to push the idea. Perhaps as just the novelty of it all that red them, but whatever the under- g motive was the whole camp soon me enthusiastic about it. In fact, d scarcely learned what was in the before they came in a body and d me if they could go ahead with project.

ell, Mr. Henderson, the object of this is to build character as well as le, and I felt that to refuse them or row cold water upon their project ld be to destroy the very thing we striving to teach. Certainly I have r witnessed among boys such a spon- ous outburst of generosity and of urge to help. Your son was one of most eager to jump into the work. And I honestly believe he has gained more downright satisfaction and pleasure out of what he has been doing than out of anything else he has undertaken this summer. You have good reason to be proud of Ned. So, for that matter, has the father of every boy here. And, to tell the truth, my own chest is sticking out for them, too.

Sincerely yours,
W. T. CAHILL

■

DEAR DR. RUSSELL:

Inspired by the suggestion of one of their own number, the boys at near-by Camp Squanto came to me with an offer to remodel their assembly hall for use as a chapel. With the warm approval of their director, and such assistance as my own parishoners could give, those blessed boys have built and turned over for our use a building completely adequate for our needs. More than that, the director has given me permission to use the well-equipped game and recreation room after the season is over.

I thus find myself not only with a new church but with the nucleus also of a much needed community center where the young people of the vicinity can be provided with clean, supervised entertainment and social facilities.

Surely God is wondrously good!

With highest regards,
FRANCIS JEFFERSON

■

REV. JEFFERSON:

In this envelope is $29. I stole it from Henery Jensen's home in Carlton last week while he was away. I am sorry and would like for you to give it back to him. I was going to take it and go to New York. There wasn't nothing to do around here and I was sick of everything. But the night after I took the money somebody took me to the new church and hall. We had a swell time playing basketball and other games. We made up a team to play other fellows. Then I decided not to go away. I felt mean about the money. I never stole any before. So will you please give it back to old Jensen and say I am sorry but please don't try to find out who I am. I won't sign my name.

■

MY DEAR BILLY SANTONE:

I have just come back from a long trip, and find your nice letter to me. I am so happy that you had a good time at Camp Squanto. I am sure that you did all you could to help. You must not feel sorry for not being able to pay me back. The fact that you gained eight pounds and had such a fine vacation is more than enough pay for me.

And, Billy, I don't think you are too young to make your influence felt. There is a saying, you know, that big oaks from little acorns grow. It is often the same with the little things in our daily life. Every deed, good or bad, no matter how small, has its effect on somebody or something. Who knows but what one of those helpful little things you did at camp was really more important than it seemed at the time. I like to think that the good influence of boys and girls is really very great, even though they themselves cannot always see it.

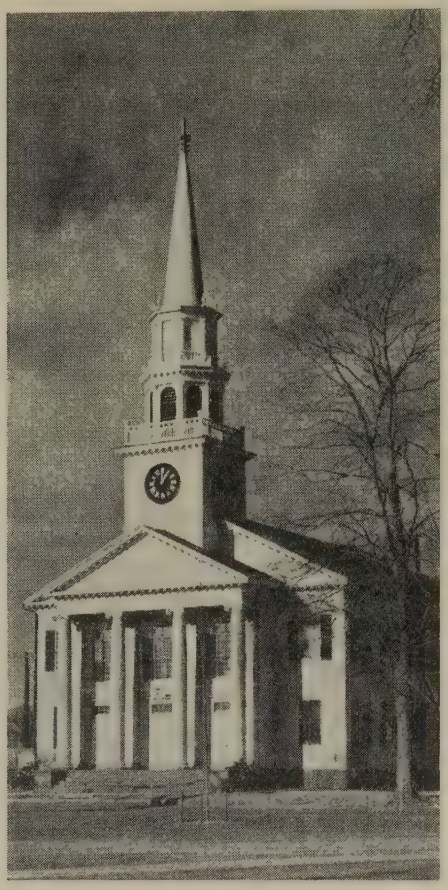
With best wishes,
MRS. ALICE BRADFORD

Baptist Camps

This summer approximately fifty-one camps for boys and girls and fifty-five assemblies or camps for young people and adults will be conducted under Baptist auspices. These camps build Christian character and train youth for church leadership. If a church is to receive full benefit from these summer enterprises, it should plan now for a large number of its members to attend. These delegates should be chosen carefully. The Department of Leadership Education of The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pennsylvania, will be glad to send information and suggestions concerning the selecting and the commissioning of camp and assembly delegates.

THER CLASS BUILDS MODEL AIRPLANES UNDER THE GUIDANCE OF KENNETH KNISLEY

PLAN FOR THE Summer Months



Harold M. Lambert

Wise planning and the making of certain adjustments will help to turn the summer season into one of the most pleasant and beneficial periods of the entire year

By EDITH L. GILLET

NEED there be a "summer slump"? Apparently in many churches a slump is expected, for it is announced from the beginning of the first bright Sunday in late spring. Many church members plan to take a vacation during the summer months, and in some places the church school is closed completely during July and August. "Everybody goes away," the leaders say.

It is true that in certain locations the teaching force and many of the pupils are scattered, but it is equally true that a fair percentage of them are left behind, made up, far too often, of those who most need what the church can give them. Perhaps your church is so situated that it benefits from the coming in of those who have summer homes or who take their vacation in that area; but whatever your situation, you have an opportunity during the summer months, and an obligation.

Combination of Classes or Departments

It is not easy to muster enthusiasm when only a small remnant of the usual number are present. For that reason it often is best to combine the groups that can work together happily and effectively. For example, all the members of one department can be placed in one or two classes. It may be necessary to merge two or more departments for worship and class work. What a good opportunity to become better acquainted with those who make up these smaller groups! Above all, avoid frequent reference to the number who are away, as though they are the only ones who really count. Rather, welcome those who are present and make the hours spent at the church as helpful as possible.

Teachers and Leaders

Combinations of groups will necessitate fewer teachers. The number of those upon whom you can depend, however, should not be left to chance. Some will be away for a part or all of the time. The situation should be canvassed as early as possible in the spring and a schedule arranged so that those on the regular staff will have some vacation from their duties, but a large enough number of teachers should be present each Sunday to give stability and continuity to the program. The superintendent may suggest to those on vacation that this is a good time to visit other groups and pick up new ideas for the fall work. The reading of good books is another way of using profitably the leisure hours of vacation days.

Young people home from school or teachers who have been away during the year can often be enlisted for teaching during the summer months. Other young people may be put to work in the younger departments under supervision, especially if their own class organization is somewhat disrupted. Any leader selected for this period should be willing to take responsibility and to give the time necessary for preparation and for doing a thorough piece of work.

Program and Lesson Materials

The summer period is your opportunity to work out the more informal type of program that may have seemed impractical when a larger number was in attendance and the space was more limited. Adaptations necessarily will be made in lesson materials to suit the combined groups. Special consideration should be given to the personal problems of the pupils, especially any problems growing out of their summer activities, and any new interests that may arise. The more informal and perhaps more effective ways of learning can be used, such as dramatization, research, construction and the many forms of expressional activity.

Worship services will take on new meaning when members of the group help to plan them. They should select Scripture passages, hymns, stories and other materials that have special significance for the summer season. Some young person or some class of boys and girls may wish to write a litany, a poem, or a prayer to be used in the services. Children will enjoy making a scrapbook of the poems, the hymns and the other materials of beauty discovered during the season. In the fall the book can be shared with those who return. One or more worship services in the out-of-doors in connection with a hike, a picnic, or a trip will give variety. Leaders of young people can plan for week-end retreats and conferences. The spirit and atmosphere of the out-of-doors and the evening campfire, so effective in summer camps, will make their attendance at these conferences an experience long to be remembered.

Speaking of summer camps, have you included the Baptist camps conducted in your area for boys and girls, for young people and for adults as part of your church program for the summer? Mere announcement or placing a poster on the bulletin-board is not enough. Some young people need encouragement in making the decision to go or else need help in selecting their courses. A plan for financial assistance and for transportation makes it possible for others to attend. No church can afford to neglect an opportunity that yields such great dividends in its own work and in the building of Christian character.

The vacation church school must not be forgotten in the summer plans. Please do not think of it as something that has been tacked on to the rest of the program. Rather, it should supplement and strengthen the work of the Sunday church school. Write to your State Director of Christian Education for a list of textbooks and other helps. Never has there been greater need for good vacation church schools; never has there

(Please turn to page 18)

Recognize Your Lay Leaders

By EDWIN T. DAHLBERG

OHN R. MOTT once said, "He that multiplies the doers is functioning more effectively than he that does work."

is only right that the church should public recognition to its many faith- lay workers, especially those that e on the official boards of the church. very beautiful installation service the officers of the church can be ducted in conjunction with the com- ion service following the annual tion. Let the pastor write a personal er to all the deacons, the trustees, the members of the Board of Chris- Education, inviting them to sit ther in a section reserved for them the front center of the church itorium.

he sermon of the morning might well on some such subject as the title he book from which Dr. Mott's state- t is taken: *Liberating the Lay Forces Christianity*. In a Baptist church, particularly, this is an opportunity to stress one of our historic doctrines, the priesthood of all believers and the authority vested in the membership of the church. The attention of the people should be called to the fact that all the times of great spiritual awakening in the church have been accompanied, and often initiated, by a mighty spirit of witnessing by the laity.

Following the sermon, the formal installation of church officers should take place. It may be arranged along the lines of the service for the Installation of Deacons given in the *Minister's Service Book*, by James D. Morrison. In view of the fact that the installation service given there has to do with deacons only, it may be necessary to modify it somewhat when all the officers of the church are included.

The officers are called to the front of the church and addressed briefly by the minister. They thereupon pledge anew their loyalty to Christ and his church and promise to discharge their duties with faithfulness. The minister then addresses the congregation. The congregation indicates its support of the new officers by standing while the minister offers prayer for them.

This makes for a brief but impressive and reverent consecration of the church officers to their task. The sermon preceding the installation service might well be based on some such Scripture passage as Exodus 18: 13-27, which gives the pastor an opportunity to expound upon the necessity for a great enlargement in the number of workers in the local church. If the installing of the officers is followed by a communion service marked by warm fellowship and devotion, the spirit of the whole church will be lifted to a higher plane of Christian co-operation. The important thing is to plan well, so that everything may proceed in a dignified and orderly manner.

Build Christian Homes[1]

By SIDNEY W. POWELL

HE Co-ordinated Program of Denominational Activities suggests for April a series of sermons on Chris- Home Building. Nothing could be e popular with the people.

ne does not need to interest folk; y already are interested and they will wd almost any church, as they have wded mine, to hear the problems of ne-making discussed. People I had er seen in church before came the t night and continued to come through entire series. Some of them have ained unto the present as attendants n the evening services. There were holics, as well as representatives of ny Protestant denominations: there re Hungarians, Greeks, Scandinavians, well as Germans and Englishmen, lshmen and Americans, for who is interested in romance and home?

Many ministers preach annually on se themes. If you have not done it, so, for it will warm your heart and tablish a new tie with your young ople.

I present this outline of our last series show the co-ordination effected in ogram, music, sermon, and question ur. In the subjects I claim no originality; others doubtless have preached upon them. They were: "The High Cost of Courting," "Orange Blossoms or Lemons," "The Best or the Worst Law—My Mother-in-Law," "The Chip Off the Old Block," and then, by special request made in the question hour, a fifth sermon on "Incongruous Courtship and Marriage."

One of our prominent ministers gave extended consideration to these matters. He spoke on the following themes: "How Much Place Should Be Given to Society?" "How Much Place Should Be Given to Religion?" "Should Children Be Welcome?" "How Can Home Be Made Attractive for Young People?" "What Can We Do To Prevent Divorce?" "Will Husbands and Wives Be Such in Heaven?"

We were especially proud of our church calendars during this period. When I spoke on "The High Cost of Courting," the front page bore a lovely picture of two young people walking together down the church aisle to find their places among the worshipers. The spirit of worship was in their faces and was expressed most feelingly in the girl's hands as she held her Bible. What more beautiful or fitting setting for Christian courtship could there be than the church? Inside the calendar there was a picture of two young people looking at their bank book and dreaming together of the little home that was to be theirs, the home appearing in a small inset.

The Sunday I spoke on "Orange Blossoms or Lemons" the church calendar naturally carried a picture of a bride and groom. Inside there was a long panel, down the whole page, emphasizing the felicities of the home, a woman at the piano, her husband standing near, sharing the lofty thoughts that music brings.

When I spoke of the "In-Laws," there was a picture of two dear old people sitting close together, their hair blanched white by the snows of many winters. Her hand was clasped firmly in both of his. Peace and quiet contentment were diffused upon their sweet old faces.

For "The Chip Off the Old Block" there was a telling illustration of a father in his comfortable armchair reading his paper, a boy at his feet playing with an electric train, while his dog sat close to him, his head on one side, intent upon the activity of the young engineer. Every line of the picture spoke companionship. Thus, every picture told its own story. It was a sermon in itself.

These illustrations were easily secured and cost us little. I studied the advertising service of the daily paper where I have many friends. They have unlimited supplies and mats for commercial

[1] This article has been furnished by the Committee on the American Home of the Northern Baptist Convention and is designed to assist pastors and churches in carrying out the features of the Program of Co-ordinated Denominational Activities that relate to the home.

advertising. I selected those I wanted, and had the newspaper make casts of them. When I had finished with them they were melted again in the newspaper plant and I was charged only for the time and labor, which, as far as I can remember, was not more than a dollar a cast. The illustrations were very worth while and certainly justified the slight expenditure.

We were at special pains to make the music fit into the perfectly co-ordinated picture for each service. When we thought of courtship, the organ recital at the beginning of the service included: "Fanfare," by Dubois, "Serenade," by Schubert, and "Chimes of Westminster," by Vierne. Our tenor soloist sang, "I Love You Truly." The offertory was "Salute of Love," by Elgar, and the postlude was "A Song of Gladness," by Selbey.

The following week when marriage was the theme, the organ recital brought us, "Prelude to *Lohengrin*" and the "Bridal Chorus from *Lohengrin*," by Wagner, and "Wedding Chimes," by Chaffin. The bass soloist sang, "The Sweetest Story Ever Told." The offertory was "Orange Blossoms," by McMaster, and the postlude was "Wedding Hymn," by Woodman.

At that lovely and unique service when we paid tribute to the much abused mother-in-law, the organ recital featured "The Question" and "The Answer," both by Wolstenholme, and "Toccata," by Fletcher. There was a violin solo, the "Meditation," from *Thais*.

Children had their place the following week, when in the organ recital we heard "Harmonies of the Evening," by Karg-Elert, "Lullaby," by Guilmant, and "Exaltation," by Foerster.

We gave ten minutes each Sunday night to the answering of questions. They were sent to the pulpit on slips of paper provided for the purpose. They were not limited to the questions being discussed in the series, but covered a broad range, as will be indicated from the following, culled more or less at random from those presented. They give evidence of the earnestness and wistfulness of the young people who sat before me. "Are the most successful marriages founded on compatibility or love?" "Should a Protestant marry a Catholic?" "Do you think it right to marry more than once?" "What should the Christian's attitude be toward kissing before marriage?" "Do young people enjoy their life if they marry young?" "What is the Christian attitude toward the remarriage of divorced persons?"

Some of the questions evoked ripples of laughter from the audience, to which I did not object in the least. They were intimate questions and the good-natured mirth covered the embarrassment of the questioners. I smiled with them and even indulged in a witticism or two, and then stressed the importance of the questions to the persons who were taking this anonymous means of securing the answers to their problems.

A further feature of correlation was the giving over of the conduct of the evening services during the series to the young people of the church. They did everything but preach and conduct the question hour. This brought more of them into the services and gave them added assurance that the services were largely for them. We were proud to have one young person to preside, another to read the Scripture, another to lead in prayer, and still another to read the announcements for the evening, never repeating a single person.

Why not a series of sermons on Christian Home Building in your church in April?

Oppose the Sin of RACIAL HATRED

DURING the observance of Brotherhood Week (February 18-24) more than 200 prominent clergymen and religious leaders of New York City issued a proclamation urging all American citizens to unite with Christians in firmly opposing "the sin of racial hatred" in all its various forms.

Made public by Dr. Robert W. Searle, general secretary of the Greater New York Federation of Churches, the proclamation denounced all organizations and agencies that foster hate.

"Some of these have had the blasphemous effrontery to represent themselves as Christian—for instance, the 'Christian Front' and the 'Christian Mobilizers.'

"Surely all men should know that the church of Jesus Christ must set its face implacably against the sin of racial hatred in any of its forms," the proclamation read. "We would remind our fellow citizens that the measure of democracy which is our high privilege in this country is the result of the application of the principles of Jesus Christ to our fundamental laws and to our organized life."

■

REV. EZRA DUNCAN, Director of Christian Education for the states of Idaho, Utah and Montana, reports that he recently baptized a woman who had been teaching a class of young people in a community Baptist church, but was not a Baptist herself. In teaching Course X, Part IV, of the Keystone Graded Lessons, on "Baptists: Their History and Purpose," she became convinced of the truth and asked for baptism.

PLAN for the Summer Months

(Concluded from page 16)

been such good materials for leaders

Time Schedules

During the summer the Sunday morning services may be advanced to an earlier hour. A change of a half or a quarter of an hour usually is enough.

The schedule in the children's departments of the church school should be somewhat flexible. Activities and projects for those who arrive early can be extended beyond the time ordinarily set for opening. On other days, the period of class instruction may require more time because of some project that is under way. An excursion or other out-of-door venture will take more time than formal classroom instruction. These adjustments can be determined according to the program planned for the day. It does not mean that the work will be carried on in a haphazard manner. It does allow, however, for a more informal procedure.

Arrangement of Rooms and Equipment

First of all, extra chairs should be removed and only enough retained to accommodate the number of pupils expected. Vacant chairs are disheartening. If there is not other storage space, screens may be arranged to hide the excess equipment. In rooms where dark or heavy draperies are used, the substitution of sheer, light curtains will work a transformation. Whatever kind is used, this is a good time to be sure that they are clean and fresh. Any decoration that is suggestive of previous seasons or that clutters the room should be removed.

The pictures, too, probably will need to be changed and some more suitable for summer should be substituted.

Flowers, tastefully arranged, always add a spot of brightness. Children enjoy bringing the flowers and placing them in bowls and baskets. A committee of young people or adults, if responsible for the arrangement of flowers in the church auditorium, can make the room a place of beauty. Flowers usually can be secured from the gardens of members.

Interest corners for shells, stones and other things from nature that boys and girls have gathered on their short trips and excursions will help to tie up their happy times with the experiences of the church school.

The ranks of the church school may be depleted during the summer and the program may be greatly changed, but any group that wishes to do so may make these months pay large dividends for Kingdom work. There need be no summer slump.

Children's Leader

Creative Activities

PART I
of an Article in
Three Installments

By
ATHA S. BOWMAN

HURCH school teachers often ask, "What do we mean by creative activities?"

y creative activities we do not mean production of artistic results by the nted child, but rather any of those vities which bring into existence ething which is peculiarly the child's . As one child expressed it, "You think about something and then put n your think." Creative ability is ply the ability to originate. It may expression through any one me- n or a combination of several media. religious education creativity as- es a deeper significance when it omes working co-operatively with ; and sometimes, working with God someone else.

his may seem an overstatement when lied to the work of children under ve years of age, but to encourage use the contributions of the children nselves is an important part of the k of any real educator.

ldren Need Creative Expression

he attempt to create something essen- y "my own" is one of the most erful drives of human nature, and gs some of the most satisfying ex- iences of life. The smallest child feels desire for self-expression and will whatever media are available. Jack's of a string-pulled cardboard box is roduct of his creativity, and is just atisfying to him as the intricate prod- s of his father's woodworking shop. child's utter absorption in crayons paper or building blocks offers con- sive proof of this fact. A group of er children felt much the same neces- . They had been sitting at tables king for some time. The leader sug- ted that the time had come for them go out-of-doors and play, but they d, "Please let us work on the things are making. We can play out-of-doors time."

hrough creative self-expression the ld develops initiative, discrimination, f-control and self-confidence. He plans poems or the figures he will find in a lump of clay, learns to choose the materials best suited to his needs, and completes his task with zest. As he works in the schoolroom he learns consideration of others and the necessary adjustment of his own desires to their needs and demands. His mental and emotional horizons are widened as he discovers his kinship with other "creators." Imagination is fostered. Purposefulness is conserved and strengthened through the joy he finds in doing things. As the child grows older, creative activity will more and more stimulate his understanding of the organization and importance of facts being studied.

As important as these character traits which creativity will help to develop is the integration of personality that comes from a co-ordinated mental, emotional and physical participation in any activity.

This participation in activities integrated with study is one of the most important ways of learning. One educator has called it a way of "making the three R's tools of the fourth R—religion."

The Value of Creative Work in Church Schools

The use of creative work in the church school gives the child a better grasp of religious knowledge, and often enables him to interpret religious truths in terms of everyday attitudes and actions. The group of eight-year-olds who drew pictures to illustrate the following modern version of the Good Samaritan story, which they wrote, had used creative imagination to help them to remember and apply a vital religious principle in their own lives. A picture was drawn to accompany each paragraph.

Bobby tries to catch up with Mary and John on his way to school.

Bobby falls and hurts his leg. Mary and John do not see him.

The milkman is too busy to see him.

A mother is too busy with her baby to notice Bobby.

Jimmy and Bill think he is fooling. They run on to school.

Tony, the newsboy, sees Bobby and asks, "What's the matter?" He calls his friend Mike.

They carry Bobby to the drug store. Tony phones Bobby's mother. The druggist fixes Bobby's knee.

Bobby's mother comes and takes him home.

At home, Bobby tells his mother what happened. "Tony was a Good Samaritan," says Bobby. "Yes, he was," says mother.

Creative activity teaches children to work unselfishly together, sharing tools, materials and ideas. It often will free the shy child and help others to accept him as a productive member of the group. Mary, who has drawn the "goodest house," never again will feel herself on the defensive with her group.

The appreciation of truth and beauty is fostered by creative activities. This attitude will carry over into adult years, consciously or unconsciously, and do much to develop men and women who have more abundant lives.

Such activity also may encourage an attitude of responsibility for the welfare of others. Children who have made gifts for other groups of children, or for older people, have a deeper interest in the needs of others.

Another value of creative work is that it often brings a leader a better understanding of the children themselves. She learns to know their abilities and resources as well as their limitations. Children are never so truly themselves as when they are working together. This is particularly true of the church school group. What teacher has not seen a group relax from an attitude of "bored sanctity" as some creative activity gets under way?

It is usually the bored child who creates the disturbances. Many leaders have seen discipline problems disappear without assistance as the children who have been considered problems find ways of making contributions to the group rather than gaining attention by misbehavior.

The joy children themselves find in such activity must have an unconscious effect on their attitude toward religion. Bill brought his drawing to show to the leader, and with a satisfied sigh said, "It's easier to mean 'I was glad when they said unto me, Let us go into the house of the Lord,' when we've had a good morning's work like this one." Bill was fortunate in having a leader who made the church school experiences vital and buoyant.

The Place of the Leader

The leader must motivate activity that will help to develop the desired outcomes of the material being studied. She may do this in a variety of ways—by stimulating interest through the display of reading material and pictures, by the use of stories, direct suggestions, and discussions. The enthusiasm of the boys and girls often will lead them to attempt more than they can execute. The leader must guide this interest to activities more suited to the ability of her group, finding the middle path, between the too simple and the too difficult. A visit to the public school will help a leader to determine the range of ability in her group, and often raise her standards of such ability.

More and more the recommended church school materials are carrying suggestions for creative activities definitely related to the unit being studied. These suggestions are made by the lesson writers who have attempted to select those activities which will do most to accomplish the desired outcomes.

The leader should plan for adequate time and space for creative work, and "set the stage" by making a variety of materials available to the children.

A practical knowledge of methods of work will enable a leader to help the boys and girls to solve technical problems which will arise. It also will give her more enthusiasm for the work. All criticism should be tempered by a sensitive sympathy for the natural creativity of children.

The leader always must respect the personality and originality of the child, guarding against every impulse to try to bring the child immediately to her own level of aesthetic development. The leader who strives for perfect results for exhibition purposes inevitably will find herself expecting results which conform to adult standards. Every child has a sacred personality of his own, and his own thoughts and form of expression. The leader must remind herself, constantly, that the value of the child's creative work is not so much in the result as judged by adult standards, as in the thinking that goes into the work.

We might say that the leader's task is to encourage, guide and guard all creative activity.

Types of Creative Activity

The types of creative work which may help to interpret and teach Christian principles are almost limitless. An alert leader may use any activity to such an end. We are outlining here briefly some activities which have been used successfully with children in church schools.

Writing
- Stories, poems or prayers.
- Captions for pictures.
- Narratives for scrapbooks.
- Scripts for dramatization, or puppet plays.
- Records of discoveries, or departmental activities.

Graphic arts
- Drawing (with pencil or crayon, painting with water colors, poster or oil paints).
- Making posters.
- Making a frieze or mural.
- Painting flower pots or vases.
- Painting gifts, toys, and the like.

The use of paper
- Paper tearing or free-hand cutting for illustration.
- Making gifts—pinwheels, puzzles, scrapbooks.
- Making blueprint records.
- Making working models—scrolls, mezuzah.
- Using spatterwork for decoration of notebooks or gifts.
- Using mosaic designs of small pieces of paper for decorations.
- Using stencils for decoration.

Ceramics (plasticine or clay)
- Modeling objects to give information.
- Modeling gift vases and bowls to use or give away.
- Modeling figures for peep boxes or dioramas.

Reading
- For individual information.
- Research for group enrichment.
- For memorization of Scripture, songs

Composition
- Making up music for psalms or original poems.

Dramatization
- Spontaneous dramatization of stories or incidents.
- Planning and acting own plays.
- Planning puppet plays.
- Informal playing of life situations.

Manual arts
- Making gifts from wood.
- Making peep boxes or dioramas.
- Constructing model villages in connection with study of other lands.
- Making own puppets.
- Making furniture for themselves or others.

Sewing
- Costumes for themselves to be used in dramatization.
- Costumes for figures in peep boxes or dioramas.
- Toys, dolls, beanbags, stuffed animals

The leader will readily see that a great many types of creative activity may find their places in one project. For instance, let us consider the construction of a peep box. A reading group might discover the exact setting of the scene. A drawing group might make the plan for the arrangement of the figures. A manual arts group would prepare the box itself. A graphic art group would paint the box and the settings. A ceramic group might model figures to be used in the setting. And the sewing group might make the costumes for the figures.

(*To be continued*)

Sprouting Beans

IN the spring children should have many experiences with "green things growing."

Sprouting beans is an activity offering many opportunities for religious teaching. It is one way of demonstrating God's continuing work of creation. The care of the bean plant is an experience of cooperating with God. By furnishing the necessary conditions of light, moisture, air and heat for the seedling, the child learns that God is dependable, that he will do his part, if we do ours.

Lima beans, because they are so large, enable children to see clearly the various stages of growth, from the day the root first breaks through the skin until the time when the little plant with its two seed-halves rears its head bravely to the sky.

Just as Jesus drew the lesson of God's care from the flowers and the grasses of his Father's world, so may we speak of the infinite wisdom of the Creator, who planned a way for the growing plant to be nourished until it grew big and strong enough to draw all of its food from the ground and air. "Lunch-boxes" are what the children like to call the seed-halves, packed full of food for the baby plant.

A teacher who understands the value of such teaching opportunities in the world of nature can help a child to feel a sense of wonder at the miracle of creation re-enacted before his very eyes. Wonder is closely akin to worship. A sympathetic teacher will use the moment of wonder for a brief prayer of thanks to God for his wonderful work of creation.

THIS IS HOW WE DID I

1 SOAKING BEANS OVERNIGHT

2 LINING JAR WITH BLOTTER

3 FILLING JAR WITH SAND

4 INSERTING BEANS BETWEEN BLOTTER AND GLASS

5 OBSERVING ROOTS SPROUTING FROM BEAN

6 THANKING GOD FOR HIS WONDERFUL WORK

Sprouting Beans

ARRANGED BY NAN HEFLIN

PHOTOGRAPHS BY RALPH BERRY

The Leader's Growth

Suggestions for the Workers' Conference

By DOROTHY W. PEASE

IT would be profitable to discuss at the April workers' conference various means of growth, in order that each leader may make definite plans for his own personal growth from year to year. The conference group may wish to outline definite standards which provide for growth.

Advance Preparation

The easiest plan for such a conference is to call in an outside speaker to give an inspirational talk, but such a procedure usually provides a program which is soon forgotten, for relatively few speeches lead to action. It is far more profitable to break the subject down into several topics and to ask different teachers to prepare to lead the discussion on each. The following suggestions may be helpful:

1. Why is growth necessary?
2. In what areas should a church school leader grow?
3. What plans for growth are available for our help? (The teacher responsible for this topic should secure samples of standards for teachers, self-rating scales, teachers' contracts, and plans for growth from the sources given below, from your state director of religious education, and from the Christian Education Department of The American Baptist Publication Society.)
4. After the above presentations, the group may prepare and adopt a tentative program of growth. The following books will be helpful in this study:

Smith: *New Trails for the Christian Teacher.*

McKibben: *Improving Your Teaching,* (chap. xii).

Shaver: *The Workers' Conference Manual,* (chap. x).

Myers: *Teaching Religion,* (chap. xi).

Vieth: *Improving Your Sunday School,* (chap. iii).

Munro: *The Church as a School,* pp. 158-169, 176-178.

Chave: *Supervision of Religious Education,* pp. 313-319.

Worship Theme: "God in Us"

CALL TO WORSHIP. John 1: 1, 3, 4; 4: 24; Ps. 95: 6.

PRAYER OF SUPPLICATION.

POEM. "The Indwelling God," Hosmer. Stanzas 1, 2, 3, 6, 7. (*Quotable Poems,* Vol. II.)

LITANY OF THE INDWELLING GOD. (The response is the hymn, "Gracious Spirit, Dwell with Me," by Lynch.)

Leader. Ps. 145: 8-9.
Response. "Gracious Spirit, dwell with me. . . ."
Leader. John 14: 6, 16, 17*a*; 16: 13*a*.
Response. "Truthful Spirit, dwell with me. . . ."
Leader. 1 Kings 19: 11-12; Ps. 46: 10*a*.
Response. "Silent Spirit, dwell with me. . . ."
Leader. Jer. 32: 17-18*b*.
Response. "Mighty Spirit, dwell with me. . . ."
Leader. Ps. 99: 9; Isa. 6: 3.
Response. "Holy Spirit, dwell with me. . . ."

PRAYER OF CONSECRATION.

Thank You for Songs

By Frances McKinnon Morton

I thank you, God, for songs that people sing,
Brave songs where every word seems like a wing
To lift itself above the roof-tops high
And soar away into the far-off sky.

They seem to lift my heart inside of me,
As if it flew on wings all bright and free
And went to join the other singing words
That fill the air like lovely flying birds.

Suggestions for Discussion

McKibben has summarized our problem in one sentence. "We should seek to know the direction our growth should take, along what lines we need development, and we should endeavor to understand how we may promote growth along these lines."

The following suggestions may provide fruitful discussion in this field and lead to definite action.

After presenting the topics suggested above, the group may read the self-rating test given on pages forty-five and forty-six of *Improving Your Sunday School,* by Vieth. Ask the teachers to total their scores privately. When they learn whether they are *A, B, C,* or *D* teachers they should be ready to discuss a plan for growth.

Sample standards, contracts, self-rating scales, and plans for growth should be presented for discussion. If these can be mimeographed or duplicated in some way so each one will have copies, they will be helpful.

The group may then select one type to be used and develop a plan which may be adopted to be used for a year.

Whether the accepted form is to be a covenant, a standard, a self-rating scale, or a program of growth, the following points may be considered:

a) Religious growth:
- Regular church attendance.
- Observance of daily "quiet time" with God.
- Greater acquaintance with the Bible and religious literature.
- Clearer understanding of fundamental doctrines and religious concepts.
- A more consistent practice of Christian convictions.

b) Growth in personality:
- Sympathetic interest in pupils' joy and disappointment.
- Cheerful, tactful, sincere and earnest attitude.
- Unselfish use of time for pupils.
- Care in personal appearance.

c) Professional growth:
- Reading of one good religious education magazine.
- Study of one general book on religious education and one dealing with a specific department.
- Enrolment in leadership education courses.
- Conscious effort to understand pupils' needs.
- Definite improvement in teaching technique.
- Greater skill in motivating study and service activities.

Whatever form is used, a scoring chart, a personal covenant, listing ways in which the individual endeavors to improve, or a standard, the leaders should check their records two or three times a year in order to note their progress. The listing of "what I plan to do" at the beginning of the year and "a record of what I actually did" at the end, or a summary of improvements and failures

furnish the basis for plans for a
ad year of growth.

ble Results of Such a Conference

The formulation and adoption of a
for religious growth that shall be
ked two or three times a year.
Selection of a committee to draw
he plan for next meeting according
ggestions made by the group.
Decision to have definite reports
once a month to the principals by
teacher. These reports should in-
e calls or telephone calls made, let-

(*Please turn to page 29*)

Interdenominational Co-operation

By EDITH B. WARREN

THE beautiful new churches that are being built in the cities provide ample space for both worship and study, but in the small town churches the problem of space is often a serious one. Perhaps the way we solved it may be of help to some other group.

In our Congregational Church the primary and junior departments meet from 9:30 to 10:30, the beginners from 10:45 to 11:45, the junior high group from 4:30 to 6:00, and the seniors from 6:00 to 8:00. This schedule leaves the building unoccupied from 12:00 to 1:00, the hour best suited for the setup of our Baptist neighbors. They needed room for their junior boys and girls, so what could be simpler than for them to use our equipment?

The Congregational juniors concluded their one-hour period with a worship service from 10:15 to 10:30, while the Baptist juniors had theirs at the beginning, from 12:00 to 12:15. So the two leaders made an arrangement whereby the worship-center was left in readiness at 10:30 for the 12:00 o'clock service, at the close of which the Baptist leader put the things away Flowers for the worship-center were provided by one or the other according to previous arrangement. Of course the classrooms were all set up from the previous group, so that presented no problem.

Another thing we have in common is "Church Visitation Sunday." In a rural community such as ours, with the homes of the boys and girls often miles apart, calling is not an easy matter, so one Sunday afternoon in the fall is set aside as "Church Visitation Sunday."

At two o'clock the teachers meet in their respective churches for "pep meetings," after which they set out on their rounds in cars loaned for the afternoon. In so far as possible, the calls are grouped according to districts and teachers wishing to call in those districts go out together.

Night falls by the time the calls are finished and the teachers gather at the home of the leader for open house. Here supper is served by the open fire, while experiences are rehearsed and problems discussed. We are tired, very tired, but we are the richer for the experience and we find that our church school attendance is increased and the good will between church and home enhanced by this annual visitation.

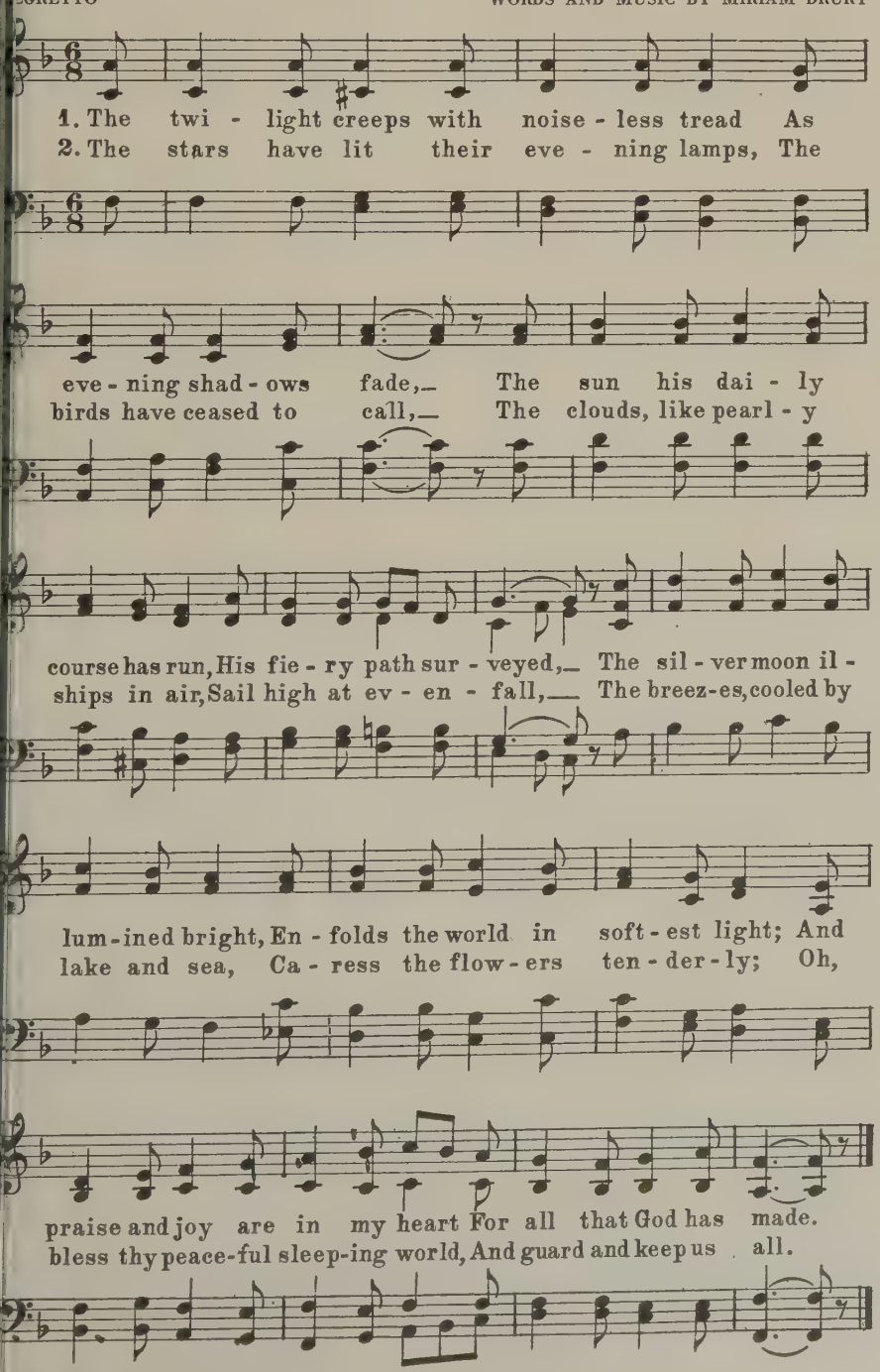
Another thing in its favor is the fact that we are sometimes fortunate enough to find a father at home on Sunday afternoon which gives us that much desired contact and an insight into the background of that particular child. All told, we consider this one of the "high lights" of the church-school year.

■

INTEREST the boys and the girls of your church in the best reading matter by giving them each week the story-papers *Juniors* and *Story World*.

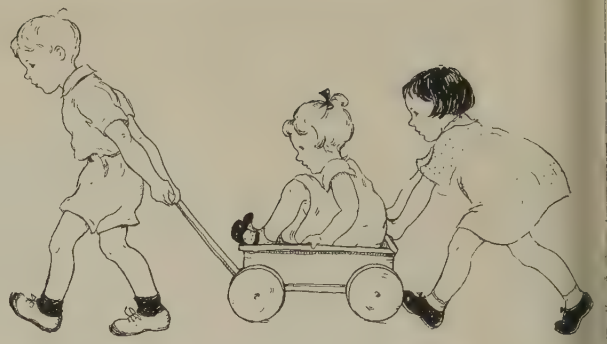
EVENING HYMN

EGRETTO — WORDS AND MUSIC BY MIRIAM DRURY



APRIL
IN THE
Nursery Department

By HAZEL W. BIRNBAUM



AFTER the long winter months it is good to think about spring, even though sometimes spring seems long in coming. We shall take advantage of a rainy Sunday to talk about God's good plan for rain to wash away the winter dirt and help nature to awaken. Since Easter Sunday was early this year, we have talked some about spring's awakening in March, but emphasis on the real planting time may be reserved for May.

Making Plans

This month, perhaps our interest may be animal families, such as mother and baby horses, cows, dogs and cats. There are excellent books for little children in the public libraries about these animal friends. Others can be secured in the ten-cent stores. Pictures from magazines should be in our files if we have carefully collected pictures all year. Many of our children have pets and if we can discover what they are we can start with these.

Most of our children have been with us several months and we can expect a good deal by way of contributions from them now. It would be most interesting if a real "family" could be brought in for observation.

Our aim for using such a series of interests is to discover something of God's plan for animals to care for themselves and their young, and to learn what the children can do to help in God's plan. The children already feel their parents' love and care for them and are able to understand this further step.

Our first step in our plan for this series is the workers' conference at which we will discuss the choice of stories, songs, verses, pictures and activities, our parent contacts, our problems with certain children, and particular duties of assistants.

Our next step is to make contact with the parents. We will wish to ascertain what pets are in the homes, if any "new families" are expected, if a pet is available to be brought to our nursery class, and we will want to hear of any interesting experiences about new pets. From this inquiry might come an invitation to visit one of these new families. We will ask parents to try to provide for their children experiences that the children may tell about and share with the group. A short story could be sent home which would give the parents an idea of what we wish to accomplish. A possible one, if available, is "Chippery, Chippery Chee."[6] We also will ask their co-operation in making much with the children of those cherished moments when the first dandelion or crocus is discovered.

First Sunday

Now we are ready to plan the activities for the four Sundays. This first week we will discover from the group, through their conversation and sharing of pictures, the most interesting families of animals. Possibly a scrapbook of baby and mother animals is now on hand; if not, one may be started this first Sunday by those children interested, with the help of a worker. Possibly the most interesting pet to all children is a puppy or kitten, so may we start with these, using the songs, "My Dog and I Have So Much Fun,"[1] the Glad Song,[5] "I Love Little Pussy,"[6] or "Pretty Pussy."[6] Pictures of puppies or kittens may be brought to be mounted and taken home or to be placed in the scrapbook. The story, "Joe and Trix Play Together,"[2] "Fluff and Her Kittens,"[1] or "The Three Kittens,"[6] may be used. A house of blocks can be built and cardboard dogs or cats placed in it, and an imaginary bowl of milk brought for their feeding. The book, *Bow-Wow and Mew-Mew*, by Craik, would be enjoyed. An expression of thanks for our puppies and kittens may be a natural response.

Second Sunday

If some of the older children have had experiences on farms they may be able to contribute some information about cows or horses. However, much will need to be supplied by the teacher. Again, pictures will play an important part in this interest, such as "Bringing Home the New-Born Calf," Millet.[7] Another excellent one is "The Happy Family," Walter, in the Beginner Picture Set, Part V. Few songs are to be had. However, *Singing Time* gives us one about the cows, and the Glad Song can be used. Again, an original story will be best, or "Baby Moo-moo,"[6] or "The Baby Calf,"[6] may be told. If it should be possible to visit a farm near by where both mother and baby can be seen, this would be helpful. A simple expression of "Thank you, God, for mothers and babies" will be the natural response.

Third Sunday

If a baby has come into the home of one of the children, it will be helpful to talk about baby sister or brother. The child's own contribution will mean much to the group. The child's and mother's care of the little one will be talked about and lullabies familiar to all children may be sung with appreciation. The pictures of mothers and babies should be used and the family scrapbook shown again. The story, "Donald's Baby Sister,"[1] "Baby Brother,"[2] or "The Mother and Her Child,"[6] may be told. The song, "Going to Sleep,"[6] may be sung, or "All through the Night." Madonna pictures, modern and old, may be displayed. The children will wish to talk to God about the dear baby Jesus.

Fourth Sunday

The robin now is a familiar sight and we may talk about the building of a new home by the father and mother birds. The song, "The Mother Bird,"[3] or "Sing, Bluebird, Sing,"[4] may be sung to the children. Try to borrow the picture, "Father and Mother Bird," Denslow, from the Keystone Beginner Picture Set, Part I. The children might be taken out-of-doors to place bits of yarn and colored string on bushes in the schoolyard or they may be given crumbs to throw out of the window. They may play "flying birds" and pretend they are building nests. The springtime scrapbooks may be started or if already made, shown and discussed. Some children will wish to draw, with crayons, pictures of bird and animal families. If a walk out-of-doors is arranged they may find birds' nests being started. A discarded nest may be shown along with a book about birds' nests from the library, such as *The Book of Baby Birds*, by Florence Dugal. This

(*Please turn to page 27*)

Guiding Beginners in April

By ELIZABETH McE. SHIELDS

CAREFUL examination of the teachers' textbooks will show the important place the seasons and als occupy in any beginner lesson e. And this, of necessity, must be ase if we are to base our methods aching on the everyday experiences r children.

e awakening of life calls out to in the springtime, and helps to give ing to the Easter festival.

e joyous, out-of-door life of sum- presents special opportunities for ance in play experiences.

utumn brings tingling responses to ty, to energized air, to the ingather- of crops, and to cozy home fires— riences that may lead naturally to nksgiving Day, under the guidance ome and church.

nter brings Christmas, the festival little children love dearly. Its les- almost teach themselves. And those companion with children find the ripe for the stories of the birth of Christ-Child, and the interpretation e festival in terms of service.

nter also brings to many the snow is a joy, but a responsibility, even tle children. For it covers the food e birds, and gives beginners an op- nity to work with God in his care of reatures.

pting Material to Needs

is year the Easter festival is cele- ed earlier than is often the case. As date is movable — depending on es of the moon—it is not possible teachers' textbook, planned to be for several years, to make the ted Easter lessons coincide each year the date of the observance of the val.

e mentioned this last month, and are g it for granted that the teachers ted the material to suit their needs. e are bringing up this point again use, on account of the early date of er this year, the new life in spring- might have been emphasized at a when it was so *very* new that some s wonder and beauty passed unnoted he children.

et we have found that lessons in ap- iation cannot be expanded or pro- ed as is the case with what might designated as "conduct" lessons. So, ay be that through the month of il, you will endeavor to stimulate, in r children, the desire to observe the ral world about them, even though may not think it wise to use nature ons exclusively.

For example, if you are using second-year material, Unit VII, "Going to Church," you might easily keep the flame of interest in nature fanned while you guide the activities of beginners into avenues that lead to the church and their relationship to it.

Growing things may beautify their part of the church, church gardens may be planted, and a book of "sun pictures" may be made as a gift to the minister.

Note, too, that the use of nature appreciation as a means to the objectives that have to do with the unit, "Going to Church," is in keeping with the lesson writer's suggestion to beautify the church grounds by the planting of an evergreen tree purchased by the children.

Lest We Forget

In studying the plans and suggestions of the lesson writer, we find an abundance of help in various teaching situations—a wealth of ideas which we may have for the reading.

We cannot mention all of them, but will call attention to a statement which reminds us of the functioning of the teacher in the learning experiences of her pupils. It has to do with the necessity on the part of the teacher of supplying ideas. But, following the discussion of this need, the lesson writer hastens to caution:

"Do not give so many ideas that you prevent their own creative thinking, but seek to stimulate them to think as they work, and listen to what they say."

The Church's Gift to Its Children

In planning for the development of the children through the unit, "Going to Church," it may be well for us to think of some of the attitudes and conduct we should expect from the experiences the children are having in the church.

First of all, we are hoping that all of the church relationships of little children will lead them closer to God.

Among these relationships we are thinking of the friendship with the minister and other adults whom the beginners recognize as an important part of the church. But, most of all we are thinking of the experiences in the beginner department—the little children's special part of the church.

The most important gift a church can make to its children is the opportunity for and guidance in joyous, spontaneous worship — a little child's natural approach to God, our Father, who is caring for each of his children.

A little child's contacts with the church should result, also, in friendly responses to other people — something more vital and with more meaning than the singing of welcome songs or birthday greetings. Perhaps I can best describe this friendly spirit by recounting the following personal experience:

Some weeks ago I was teaching in a town I never had visited, and was entertained in a home in which Genevieve —five years of age—was the youngest member of the family.

Her father was the minister and her mother the organist in the church on a near-by corner. So, perhaps, for this reason she felt a special sense of ownership of her church.

I do not know whether or not she always attended the Sunday morning service in the church auditorium. But, on the Sunday morning of my visit, she met me at the church door, took my hand and led me inside, saying, "Anybody can sit anywhere they want to." I slipped into a seat in the back of the small building, and Genevieve went "to help her mother with the music."

The service had not begun, and I was alone in the pew I had chosen.

Several times I saw my little friend look back to see how I was getting along, evidently disturbed by what she considered my loneliness. Then she came back and whispered, "You can sit by anyone you want to."

Is this not an illustration of the spirit of friendliness which we hope for in the children we teach?

But, right relationships with God and with one's fellow-men are not achieved overnight. A little guidance is given, here and there. Through example, suggestions and precepts a little child may observe others and hear about love for God and for one's neighbors. But, the gift of a church to its children should include opportunities for the practice of religion in a natural atmosphere where conduct is even more important than words.

As the Primary Children Worship

By NAN F. HEFLIN

DURING the month of March, the children have perhaps been thinking about God's care as seen in new life at springtime. In April it is the leader's privilege to help children push their thinking one step farther.

Our purpose this month may be to help them to become increasingly aware of God's love as shown in his created world and respond by trying to please him by more Christlike living. The worship theme, "Pleasing God by Right Conduct," pulls together the already closely related emphases of the first-, second- and third-year Keystone Lessons for April.

It is suggested that the departmental assemblies for the first three Sundays be periods of preparation for worship. At this time, new materials of worship are studied.

The period of training in worship will lead, on the fourth Sunday, to a formal worship service. This may be the only worship service of this type during the month, but there will be many other worship experiences of an informal nature as the weeks progress. Since the worship theme ties in so closely with the April units of study, it is recommended that this service follow, not precede, the class sessions. In this way the worship will be based on the children's experiences as they are encouraged to share with one another the things they are doing, learning, planning, and enjoying in their several classes.

First Sunday

LEARNING TO LISTEN TO THOUGHTFUL MUSIC. *Prelude, Op. 28, No. 7,* Chopin.[1]

"Today we have some new music. As you listen, notice how quiet it is. Yet it is not sad music: it is glad music." Children listen.

"Notice again how the music seems to say to us, 'Be still and rest. Be quiet and think.'" Children listen.

"This spring we have learned that our wonderful, beautiful world shows God's loving care for his children. Perhaps this glad, thoughtful music will help us to think of our Father's love and care." Children listen.

"When people are good to us, we want to thank them. We want to please them. Let us listen once more to the music. Let us be thinking of how we can thank God, our Father, for his loving thought. Let us think how we may please him." Children listen.

PRAYER. Dear God, our Father, we thank you for the world you have made for us. Help us to please you in all we do and say. Amen.

OFFERING.

Offertory. Prelude, Chopin.

"As the ushers bring forward our offering, let us listen again to the glad, thoughtful music. Let us be glad to share. Let us think how our offering is one way of thanking God for his many gifts."

Verses.

God so loved the world that he gave his Son.

Freely ye have received, freely give.

Song.

"Our Gifts"[3] or "Since My Heavenly Father,"[1, 4]

'Tis God Who Sends the Spring

God must be very good indeed,
Who made each lovely thing;
For flowers and birds and sunshine say,
'Tis God who sends the spring.

—IDA F. LEYDA

Second Sunday

LEARNING TO LISTEN TO MUSIC. *Prelude,* Chopin.

"Today we are going to hear again the quiet, restful music we heard last Sunday. As the piano plays thoughtfully and gladly, let us think of what we did during the past week to please God, our Father. Let us think of how we served him best." Children listen.

"As we listen once more, let us be thinking of how we can serve God even better this coming week." Children listen.

LEARNING A NEW SONG. "Lord of the Sunlight."[1, 4, 5]

"Would you like to learn a new song which may help us to do just what we have been thinking? Notice how it speaks of God as the Lord or Creator of this beautiful, wonderful world." Leader sings. Children listen.

"As you listen again, you will notice word pictures of gifts God means for us to enjoy. See how many word pictures you can find." Children listen and respond.

"On the rail are some pictures which match the word pictures of the song. Be ready this time to choose a picture and tell why you chose it." Children listen and take turns choosing the pictures. Each tells why he chose his particular picture.

DISCUSSION.

"If we really mean these words in our hearts, we are truly praying when we sing this song. We are asking God to teach us how to show our love for him and how best to serve him. What do you think is the best way of thanking God?" Children give their ideas. One is almost sure to say, "Be good," an easy and usually thoughtless response. It is then the leader's responsibility to push the group thinking back until the stereotyped answer is given meaning and purpose.

"Yes, it does please God when we try to be like Jesus, when we try to live as he lived. During the month of April we will be thinking about this very thing—how we can thank him for his love and care. When we go to our classes, shall we try to think what we can do to please God, our Father? Shall we ask him to help us now?"

PRAYER.

OFFERING, as on first Sunday.

Third Sunday

LEARNING TO LISTEN TO MUSIC. *Prelude,* Chopin.[1]

"Shall we sit quietly this morning and listen to our thoughtful music? Let us think of how we are trying to please God, our Father. Let us think of all the ways we are learning to serve him. Perhaps we can ask him to help us to love him more and serve him better." Children listen.

LEARNING TO ENJOY A SCRIPTURE READING. Ps. 104.

"People always have wished to thank God for his love and care. Our Bible has in it many beautiful prayers of praise and thanksgiving people have made to show their thankfulness for God's loving-kindness.

ere is one that sounds like music. really a prayer song used long ago ople who loved God."

d reverently, appreciatively, and as ifully as possible selections from 4. Do not stop to explain any diffi- ords. Let the children drink in the beauty and matchless grandeur of oetry. Doubtless they will glimpse of the spirit of the passage.

ING A NEW SONG. "Lord of the unlight."[1, 4, 5]

e on the rail pictures of children seem to be pleasing God by right ct. These may include such Key- primary pictures as "Helping mother," "Waiting Turns," "Doing Work Well," and the like. Each the group sings the song, one child owed to choose a picture and ex- how the child in the picture is ng God or serving the Father.

ING, as on previous Sundays.

Fourth Sunday

worship service today may be ed by a third-year class with the of a teacher or the superintendent. uld include the worship materials d during the month. It might in- other spring songs enjoyed the before. It should provide time e contributions shared by the class and for the leader's suggestions.

MUSIC. *Prelude, Op. 28, No. 7,* opin.[1]

E OF FAMILIAR SPRING SONGS, such :

"All Things Bright and Beautiful."[2, 7]

"Blue Sky, Soft and Clear."[8]

"'Tis God Who Sends the Spring."[1, 6]

URE READING, from Ps. 104.

"Lord of the Sunlight."[1, 4, 5]

SSION. How may we please God?

s contributions. These may be a ought, a picture, a poem, a verse, story, a class plan, which help to nswer the discussion question.

ler's suggestions. Familiar songs, rses, and other materials may be troduced by the leader at any point make the contributions of the chil- ren more meaningful and to asso- iate them with God's purposes.

R. Dear God, we thank thee for y loving care. We thank thee for esus who came to show us how to lease thee. Help us to try to be like esus. Amen.

ING, as previous Sundays.

"Our Work."[3]

Friends, Blashfield.
Book in Hymns and Worship, Thomas.
hip and Conduct Songs, Shields.
s for Little People, Conant and Danielson.
ary Music and Worship, Laufer.
odies, Leyda.
Baptist Hymnal.
and Play for Children, Conant and Danielson.

Happy Birthdays

April—Beauty about Us

By BERTHA C. ANDERSON

SCRIPTURE: *He hath made everything beautiful in his time.*—Eccles. 3: 11.

WHEN God planned his world he thought of everything, even something beautiful for every season of the year to feast our eyes and inspire the highest thoughts within us. Very few people who are conscious of natural beauty are ever vicious in their thinking or conduct. When they are, it is usually from some sense of frustration within themselves; an escape impulse resulting from their inability to overcome what may be sordidness in their immediate environment.

With this knowledge far, far back in our minds, let us see how much wholesome appreciation of the natural loveliness of the earth we can lead our boys and girls into during these lushly beautiful months of the year. Let us help those who come from uninspiring surroundings to learn how they may seek the beauty which is free. Let us save them from bitterness and despair and envy—for juniors know these emotions—by leading them to do something about finding beauty and letting it mold their plastic characters. Jesus was a lover of beauty.

The poster is a delicate green. A seven-inch band of the same paper is used as a background for the tulips and forms the holder for the birthday cards. Cut the tulips from white, pink, orchid and red papers and the leaves and stems from darker green paper. Paste the tulips to the band of paper, being sure that the petals on the top row touch. Trim around the top edges of the upper row of tulips. Paste to the poster along the side and edges. It should reach to within an inch of each side of the poster. Tuck in the cards, corners up, lapping them until they give somewhat the effect of a picket fence. Crayon in deeper shadings as marked.

For primaries, if you attach tulips to their cards, cut the pocket strip narrower, mounting only one row of tulips, standing the cards in the pocket to form the second row.

The letters of April may be made of any of the tulip shades.

April in the Nursery Department

(*Concluded from page 24*)

is to show the care taken by the birds in their home building, and the eggs and babies in the nest. Talk about God's plan for the bird feathers to shed water, good eyes and ears to find food, and how they tuck their heads under their wings to sleep. The story, "The Bird's Nest in the Tree,"[1] "The Bluebird's Nest,"[1] or "The Cozy Little Nest,"[6] may be told, and the song, "Sing, Bluebird, Sing,"[4] or "Robin Redbreast,"[6] may be sung to them. Use only one or two songs and sing them to the children without attempting to teach the songs.

Alternative Suggestions

We will wish to choose the interest that seems to meet the need for our particular group, so may we suggest a few alternatives. Mother and baby chicks might be one subject, using the story, "The Hen That Stopped Saying 'Cackle-cackle.'"[1] Pictures, such as "An Interesting Family,"[7] by Carter, or "Two Mothers and Their Families,"[7] by Gardner, could be shown. The books, *Chicken World,* and the *Farm Book,* by E. Boyd Smith may be procured from the library. The song, "Little Chickens,"[4] with the picture, "Young Freehold,"[7] by Carter, and the poem, "Chippery, Chippery, Chee,"[6] could be used. For a rainy morning the story, "The Rainy Day,"[2] could be used.

If some of these stories and songs about families in the human and nature world are told simply and carefully the children will have an understanding of God's care of nature and animals.

[1] *Guiding Nursery Children in Home and Church,* McCallum.
[2] *Nursery Class Teaching,* Lloyd.
[3] *When the Little Child Wants To Sing.*
[4] *Songs for the Little Child,* Baker.
[5] *Songs for the Preschool Age,* Shumate.
[6] *Mother, Teacher of Religion,* Betts.
[7] Perry Pictures.

Guiding the Worship of Juniors

By FLORENCE LEE

Theme for April: "Seeking To Follow Jesus"

Purpose of the Month's Worship

Those who guide juniors in worship realize that worship services and materials must be concrete and within their understanding if they are to be vital in helping the boys and girls to an understanding of what it means to follow Jesus. Many of the juniors will have made decisions at the Eastertime and now they need help as to how they really can follow Jesus. They need guidance as they face everyday situations in which they must make decisions as to right thinking and acting. These decisions must be made in accord with the example and teaching of Jesus if the juniors truly are going to follow him. What does Jesus expect of them? Does he expect them to bring hope to the sad and discouraged? Does he expect them to understand God better and to live in closer fellowship with him? Does he expect them to serve others, even though these others may live sordid or unlovely lives? Does he expect them to love all people? These are some of the questions which must be answered for juniors if they are to learn to follow Jesus.

No matter how well we plan our services, if there is not physical comfort, quiet, beauty of surroundings, and a feeling of expectancy, it will be difficult to guide them into a vital experience of worship. In the worship center pictures of Jesus will be used. Advance planning for assignments will need to be made for some of the services, a prayer litany may be created and Scripture should be memorized. These things may be done in the presession, fellowship or preparation-for-worship period.

The hymns suggested for these services are from the book, *Junior Hymns and Songs*, Judson Edition.

1. What It Means To Follow Jesus

PICTURE AS WORSHIP CENTER. "Christ and the Fishermen," by Zimmermann.

QUIET MUSIC. "Fairest Lord Jesus."

CALL TO WORSHIP.

Leader. O worship the Lord in the beauty of holiness.—Ps. 96: 9*a*.

Group. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

HYMN. "Fairest Lord Jesus."

PRAYER.

PRAYER HYMN. "O Come and Let Us Worship."

INFORMAL PERIOD. There are several possibilities for this informal period of conversation and discussion with the boys and girls.

The picture in the worship center may be discussed. Help for this discussion may be found in *Famous Bible Pictures and Stories They Tell*, by Elizabeth Bonsall; *Christ in the Fine Arts*, by Cynthia Pearl Maus and *The Gospel in Art*, by A. E. Bailey. The material in the last two books will serve as a guide for the leader and will need to be adapted for the children.

There may be a conversation period based on John 15: 14.

Or a number of pictures telling of the life and work of Jesus may be placed on the screen and discussed during this period.

HYMN. "O Master-Workman of the Race."

OFFERING SERVICE.

Offertory Hymn. "We Give Thee but Thine Own."

CLOSING THOUGHT.

Hymn. "True to the Trust." (This may be sung or used as a poem.)

2. Following Jesus' Example of Prayer

PICTURE AS WORSHIP CENTER. "Christ in Gethsemane," by Hofmann.

QUIET MUSIC. "Prayer Song."

CALL TO WORSHIP. (Together.)

The Lord is in his holy temple: let all the earth keep silence before him.—Hab. 2: 20.

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"FOLLOW ME," BY TOM CURR

HYMN. "The Earth Is Hushed in Silence."

PRAYER. The Lord's Prayer.

PRAYER RESPONSE. "Hear Our Prayer, O Lord."

CONVERSATION. Based on instances when Jesus prayed, his teachings to his followers concerning prayer, and what communion with God will mean in a life.

SILENT GUIDED PRAYER, or the prayer litany which the boys and girls have prepared under the guidance of the superintendent or a teacher during the presession, fellowship or preparation period may be used effectively here. If the juniors are used to praying during the worship experiences there may be sentence or short prayers at this time.

OFFERING SERVICE. (Same as first week.)

CLOSING HYMN. "Let the Words of My Mouth."

3. Following Jesus' Example of Service

PICTURE AS WORSHIP CENTER. "Christ at Thirty-three," by Hofmann, or "The Son of Man," by Sallman may be used.

QUIET MUSIC. "O Master-Workman of the Race."

CALL TO WORSHIP. (In unison.)

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.—Ps. 100: 1-2.

HYMN RESPONSE. "Enter into His Gates with Thanksgiving."

OFFERING SERVICE. (Same as first week.)

HYMN. "O Master-Workman of the Race." (Vs. 1.)

TALK BY THE LEADER. This talk may be based on Luke 14: 12-14, "Things Jesus Taught about Serving Others"; Matt. 20: 26*b*-28, "Who Is Great?"; and Matt. 25: 31-40, "Helping Folks in Need."

HYMN. "O Master-Workman of the Race." (Vs. 2.)

PRAYER.

CLOSING HYMN. "Now in the Days of Youth."

4. Following Jesus' Example of Friendliness

PICTURE AS WORSHIP CENTER. "Follow Me," by Tom Curr.

QUIET MUSIC. "In Christ There Is No East or West."

(*Please turn to page 32*)

We Make a Picture Window

HE idea of making stained-glass windows arose in connection with the learning of new hymns in our r-intermediate choir. First it was a ook project.

e children were learning "Hushed the Evening Hymn." Using a trans- cy shaped like a stained-glass win- they made a stencil, traced the de- on drawing paper, and colored the like a church window, leaving uncolored spaces for pictures. In spaces they fitted pictures of el, illustrating each verse of their n. The finished design was placed eir notebook.

ring the Christmas season the hymn, y Night," was illustrated in the way and added to the notebook.

this time a real interest had been ed and the children began to study d-glass windows.

e day they made a trip to a near-by to see a very beautiful window, one e best in the state. The pictures in window were explained, the different s noted, and the children were asked ve attention to each particular detail e window for later discussion.

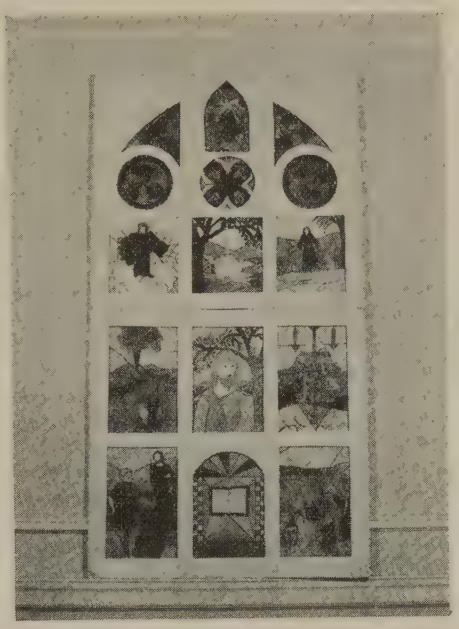
e pastor of the church visited per- d the children to have a worship e in the church, planned around the ow. Hymns were sung, Scripture a beautiful poem was used as a r. This was enjoyed very much, t greatly enriched the entire experi- for the group.

e group then studied the windows eir own church for coloring and s.

r choir director went to New York obtained photographs of the rose ows in the Cathedral of St. John Divine. He also found other pictures windows showing formation and ing.

of these things were discussed be- our window was started. Further, children had learned the hymns that to be used, knew about the authors, the stories of the hymns.

ext began a discussion of how we d make a window which would fit a low in the junior assembly room, what kind of pictures should be used . The children were asked to bring ures that they thought appropriate. ur amazement they brought in some clever free-hand drawings that they made. Two pictures showed the ence of the visit to the church in near-by city. Other boys and girls looked through the pictures used their church school material for s. Each one had chosen to illustrate vorite hymn with a picture.



By AGNES K. McLEAN

From these ideas we made our final selection of hymns to be used. The ones chosen were: "The Church's One Foundation" (illustrated by a picture of their own church), "Fairest Lord Jesus," "I Think When I Read That Sweet Story of Old," "Break Thou the Bread of Life," "Christ the Lord Is Risen," "Jesus Calls Us," "The King of Love My Shepherd Is," and "Holy, Holy, Holy."

The actual work began in earnest when the free-hand drawings and other pictures were traced on fine tissue paper, and colored with crayons. After the pictures were colored, the empty spaces had to be filled in to make the result look like a stained-glass window. This was all done free hand, the idea left to the child, so each window is the child's own.

What to do with the top of the window was the next problem. Finally it was decided to make a conventional design, using three rose windows. The children who did not choose to make pictures, colored the rose windows.

As we worked, a pattern was made of the window on heavy paper; each window pane was marked out, and then each picture was placed thereon to carry out the idea of the window. Each pupil was given an opportunity to tell where he would like to have the picture under discussion placed. After all the pictures were colored, a warm iron was run over their backs to set the color.

One of the men in the adult choir became interested. He made the window frame for us of heavy cardboard, and cut the spaces out. Then the pictures were pasted in and sealed with adhesive tape, each picture representing a window pane.

Our window is made in two parts, an upper and a lower window, held together by strong adhesive tape and it is held in the window by tape. The completed window fits perfectly in the window of an intermediate classroom or our junior assembly room and is shared by both departments.

When it was completed, we put the window in the junior assembly room and had a dedication service planned and conducted by the children.

This project held many values for us. It gave us an opportunity to work together and to share ideas and materials, to develop our creative ability, to understand better the hymns we were learning, and to contribute time and service. The beautiful window will be enjoyed by other children as they too learn these hymns as they are promoted to the junior grades.

The children themselves were proud and delighted with this piece of work when they saw their window with the sun shining through, bringing out the rich colors. It truly is a work of art.

It took a long time to complete our window, and it required careful work by each child, but it fixed the hymns in their minds for a lifetime. The work was done mostly at choir rehearsal time and during handwork period on Sunday. The project was supervised by the Director of Music.

There are plenty of ideas. Perhaps the next group will use as a central thought "Peace," "Friends in God's World," or "Temperance."

The Leader's Growth

(*Concluded from page 23*)

ters written, reading done, activities carried on by the class, progress observed in the children, and problems remaining unsolved. The effort to submit a good report will promote growth.

4. Library committee appointed to prepare lists of helpful books for each department and to recommend the purchase of new books.

5. Appointment of committees to select delegates and to supply funds to send them to a local leadership education institute and to a summer school of religious education.

6. Arrange with the minister and the general superintendent to have a course on Christian personality given in conjunction with the prayer meeting—either Course 110*b* (Personal Religious Living), or Course 140*b* (How Christian Growth Takes Place).

Friendship with God[1]

By MARY C. ODELL

INTRODUCTION

THIS unit, planned to cover a period of four weeks, purposes to deepen the junior's sense of the reality of God and appreciation of companionship with him, through worship both alone and in a group.

Often we take too much for granted with our boys and girls. We prepare for our sessions with great care, but we are apt to use terms which hold little meaning for our pupils. We arrange worship services thoughtfully, yet too often we fail to interpret for our juniors the meaning of worship. We assume that they will feel friendship toward God when we have done too little to help them to appreciate the loving Father-nature of God. This unit will give us an opportunity to do some of these things—to help our juniors to understand better what God is like, and to discover the importance and value of worship experiences.

Experiences of Our Juniors

We need to know the experiences of our own boys and girls in this realm, if we are to make this unit of greatest value to them, and these experiences are by no means easy to discover. If we inquire into the concepts of God which they hold, probably we shall find a variety of ideas, some good and helpful, some completely false and unchristian. Some will have had satisfactory prayer experiences, some may never pray, and others will hold a wrong idea of what prayer may accomplish. A few—and probably very few—will find Bible passages, hymns, and other materials an aid to worship, but many simply "join in," without thinking at all of the message of these materials. Indeed, the worship services to which some of our juniors are accustomed may be more in the nature of "opening exercises" into which very little planning has gone to make them meaningful.

Desired Outcomes

We hope that this unit will result for our juniors in:

1. A growing sense of the reality of God and appreciation of friendship with him.

2. A discovery of the reason for our worship and what worship, both private and group, can mean to us.

3. An increasing love for God arising out of worth-while worship and companionship with him.

Enrichment Materials

FOR THE LEADER

As Children Worship, Jeanette Perkins.

Children's Worship in the Church School, Jeanette Perkins.

Training Juniors in Worship, Mary Alice Jones.

Finding God, Arthur Herbert Gray.

FOR THE JUNIORS

My Own Book of Prayers, edited by Mary Alice Jones.

"Thoughts of God for Boys and Girls." Pamphlet published by the Connecticut Council of Churches and Religious Education. 10 cents.

Copies of *Juniors* and *Junior World.*

Some good books of children's poetry.

Junior Church School Hymnal.

Junior Hymns and Songs.

The Junior Bible.

Session I. April 7

FINDING A FRIEND IN GOD

The Adult Leader Prepares

This session is planned to bring out some of the things the juniors are thinking about God and to direct their ideas along desirable lines as a basis for making worship, both private and public, a more helpful experience.

Your most important task today will be to direct the discussion on "What Is God Like?" If possible, give out paper and pencils and let the juniors go to their worktables for five minutes to write out their own ideas of what God is like. They do not need to sign their names. When they come back, collect the papers and list on the left side of the blackboard all the characteristics mentioned, good and bad.

Leave the right side of the board to fill in after the Bible verses are read. After the Bible verses have been given and discussed, eliminate from the left-hand list any characteristics which the group feels no longer belong there.

You or an assistant may be asked to tell the story.

Session Outline

HYMN. "O Worship the King."

PRAYER. The Lord's Prayer.

TOPIC INTRODUCED. (By junior leader.)

POEM. "Questionings."

DISCUSSION. "What Is God Like?" Led by adult leader.

SCRIPTURE.

STORY. Helping Us To Know God.

PRAYER.

HYMN. "The Lord Is My Shepherd."

SOMETHING TO DO.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Session II. April 14

WHY DO WE WORSHIP?

The Adult Leader Prepares

Last week we thought about finding a friend in God. Since any friendship involves companionship and personal contact, our boys and girls need to know how this contact is made with God. One of the ways is worship. The purpose of today's session will be to help the juniors better to understand why we worship and how worship may be expressed.

You will need to study carefully the material given here and then go over the plans with the junior leader to be sure that everything is well organized. Your special contribution today probably will be to tell the story, "How Brother Angel Praised God." You will need also to speak of plans for bringing original contributions to the next meeting and to encourage the juniors to undertake to do some creative work.

Session Outline

QUIET MUSIC.

CALL TO WORSHIP. Ps. 96: 1-6.

HYMN. "Praise the Lord, Ye Heavens Adore Him."

PRAYER. (Junior leader.)

TOPIC INTRODUCED. (Junior leader.)

BIBLE VERSES. (Eight juniors.)

HYMN. "O Worship the King."

OFFERING.

STORY. "How Brother Angel Praised God." (Adult leader. See "Enrichment Materials" in April 7 issue of *Juniors.*)

WORSHIP THOUGHTS OF BOYS AND GIRLS. (Several juniors.)

PLANS FOR NEXT WEEK. (By adult leader.) Suggest that during the week each one try to write or find some thought that will help us to worship God. Encourage the juniors to prepare something themselves wherever possible. These materials should be brought to the next meeting.

CLOSING HYMN. "The Lord Be with Us."

Session III. April 21

WORSHIPING ALONE

The Adult Leader Prepares

The purpose of today's session is to help the juniors to understand more clearly that they can cultivate friendship with God through private devotions. It is an important and delicate task to guide boys and girls in such a relationship, and you will want to plan carefully to enrich this session wherever possible with your contributions. One of the ways in which you can help most will be to make the juniors familiar with some ma-

which they will enjoy using in own devotions. Study your ma-, and then plan your talk upon You will want copies of the fol- materials to show:

inking of God." This feature, pre- especially for enriching the devo- life of juniors, appears each week story-paper, *Juniors*. Call atten- this material, speak of its interest alue, and encourage its use. It be interesting to collect these ar- in a little scrapbook, and so build tional book.

Own Book of Prayers, compiled by Alice Jones. Available in ten-cent or at twelve cents from The Amer- Baptist Publication Society. A pam- of devotional reading for boys and planned for use during the Lenten .

Bible.

Session Outline

MUSIC.

TO WORSHIP. Ps. 100.

. "Joyful, Joyful, We Adore Thee."

ER.

RING.

NG PERIOD. (Junior leader.)

ER.

. "O Worship the King." (First wo stanzas.)

INTRODUCED. (Junior leader.)

TS. (Three juniors.)

. "Materials That Help Us." (Adult ader.)

. "Looking Upward Every Day," or I Would Be True."

NG PRAYER. (Unison.)

PERIOD.

Session IV. April 28

WORSHIPING TOGETHER

Adult Leader Prepares

s final session of the unit, "Friend- with God," should help the juniors scover how that friendship can be ated through group worship.

le from going over the entire plan the junior leader and making sure everything has been carefully d out, your chief task will be to to lead the discussion on "How I Help in Our Worship Service." As now your juniors, you will be able mphasize the points that will help in your group. Among other things will want to lead them to suggest ng by making the room orderly and iful; by being quiet and reverent; king part in the service and leading neeting in turn; by thinking about the service means.

the juniors are working on worship s, be sure that materials are avail- to add to the books today.

Session Outline

WORK PERIOD.

QUIET MUSIC.

CALL TO WORSHIP.

HYMN. "The Earth Is Hushed in Silence."

PRAYER.

PRAYER HYMN. "Teach Us, Lord," from *Junior Hymns and Songs*, or other prayer response.

TOPIC INTRODUCED. (Junior leader.)

SCRIPTURE. Luke 4: 14-20.

REPORTS. (Four juniors.) "Materials That Help Us To Worship."

OFFERING.

POEM. "In God's House." (A junior.)

SOLO. "Worship the Lord in the Beauty of Holiness," *Junior Hymns and Songs.*

DISCUSSION. "How I Can Help in Our Worship Services." (Adult leader.)

SENTENCE PRAYERS.

CLOSING HYMN. "The Lord Be with Us."

Understanding My World[1]

By FLORENCE E. NORTON

INTRODUCTION

The Purpose of This Study

All children are interested in the world in which they live. Juniors are old enough to add to this interest some fundamental questions. They need help in finding satisfying answers to them.

Juniors read and study about the earth, how it began, the laws which govern it and many other interesting facts about it. They are sometimes puzzled because the Scripture story of the creation of the world, as it has been interpreted to them, conflicts with facts of the creation of the world which science tells to them.

The radio and the motion picture make very real to juniors the natural calamities which occur—floods, drought, dust storms, earthquakes, hurricanes. Sometimes juniors think that the people in such areas are being punished for their sins. More often they wonder how a God whom they have been taught to believe is loving permits such things to happen.

Juniors learn that the earth provides abundantly for man, but they know that many people are always hungry. They wonder about it as did one boy who said, "If enough grows to feed everyone why are there people who never have enough to eat?"

The world of the junior boy and girl includes people. What happens to individuals or groups often puzzles them as they think of it in the light of their teaching about a God who is good. Illness or calamity comes to someone they love or know well. It is hard for them to understand why. They hear, or know from observation, that good people often suffer, sometimes unjustly, while those who seem indifferent or opposed to what is right and good, often are seemingly successful and happy. They know that great evils like class prejudice, hatred, and war exist.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

If our boys and girls are to become intelligent, whole-hearted Christians we must help them to find reasonably satisfying answers to these questions.

That is why this unit has been chosen.

What Should the Group Gain from This Study?

1. A realization that God has a plan for his world.
2. Some understanding of the goodness, wisdom and love God has shown in the orderly universe he has created and still is creating.
3. Progress in finding satisfying answers to their questions about calamities, evil and suffering, and the apparent conflict between religious teachings and the discoveries of science.
4. A beginning desire to work with God in the plan he is working out in his world.
5. Some realization of the value of personality and appreciation of that part of God's plan which provides for our continuing life with him now and hereafter.

Useful Resource Materials

Pupils' knowledge

From school studies and their reading, juniors have much information which may be drawn upon in teaching this unit.

Books

The Earth for Sam, W. Maxwell Reed.

The Stars for Sam, W. Maxwell Reed.

The Sea for Sam, W. Maxwell Reed and W. S. Bronson.

(The above books, written for older juniors, may be owned by some of your boys and girls. They may be in your public library, or in the school library.)

Seeing Stars, W. B. White (five-and-ten-cent stores).

The National Geographic Mazagine. (Old copies of these magazines may be obtained from second-hand bookstores for about ten cents each; they may be borrowed from the library; a request to members of the church may bring some copies; the juniors may bring them from

their homes. Copies having interesting nature articles, and beautiful nature pictures are desired.)

Pictures

Interesting things in the natural world; the beautiful and good things we find in our world; beautiful and useful creations of man.

Snapshots taken by the juniors—nature scenes, places of interest.

Motion pictures which juniors may have, showing nature scenes or creations of man.

Persons

A naturalist who may come to share with the juniors his knowledge of the natural world.

One who knows something about astronomy to talk with them about the stars.

Persons who have first-hand knowledge of something that is being done to help us to understand our world or to make it a better place.

The Activity

Make an honor roll of men and women who have: (1) made discoveries which have helped man to understand his world better and to live in it more effectively; (2) discovered how to use the laws of nature to improve nature's products; (3) helped people to learn how to live together in a better way.

The unit can be taught without making use of this activity but using it will clarify and deepen the conviction on the part of the juniors that human beings may be workers with God in making this world a better place. It will also give opportunity for stimulating discussion.

The Sponsor Looks Ahead

Two hours of intensive examination will make you well acquainted with this unit. It will give you such a comprehensive idea of what it is all about that you will feel at home in it while you and your juniors are working on it.

In your study do the following: (1) Read the paragraphs telling why the unit was chosen. Do you agree with them? (2) Read the purpose. (3) Think of the proposed activity. Consider what you will need to do to start the first one not later than the second Sunday. (4) Examine the materials the juniors are to use. Think of ways of getting them to use these materials most constructively. Plan to use as many different juniors as possible instead of just a few of the more capable ones.

Session I. May 5

GOD'S PLAN FOR OUR WORLD

What This Session Should Do

It should introduce the unit and win the interest of the juniors. It should help them to realize afresh that the earth is beautiful, dependable, and provides for our needs. It should start them thinking about the activity.

The Adult Leader

Meet all the junior leaders for the month for about an hour. Give each a copy of *Juniors* in which the unit begins. Explain the unit to them so that they will understand what it is about. As junior leaders for the month they should have this information. Discuss the activity and get their ideas about starting it. Have them plan an offering service for use during the term of this unit.

Go over, with the junior leader, the worship service for the first week and other parts of the program for which he is responsible. The average junior is not an experienced leader. Planning with him will help him to lead more effectively. Be sure he is prepared (with the assistant he chooses) to lead the Scripture reading.

Find two pictures, one of a scene of beauty or wonder in nature, the other of something man has created. Mount them as attractively as possible and put them in a good place in the front of the room. They are for the purpose of giving a silent emphasis to the wonder and beauty of the world.

List the juniors you want to form a committee for the activity. They may remain after the session, or meet you during the week to make plans for it.

Session Outline

PREPARATION FOR WORSHIP. (Adult leader.)

Ask the juniors to assemble. Be sure that each has a Bible and hymnbook. Have them look at the Scripture reading. Explain to them what parts they are to read, and what the junior leader and reader will read. Explain that each hymn will be sung without announcement, just a line played by the pianist. Be sure they have the numbers of the hymns.

The junior leaders then take their places.

QUIET MUSIC.

HYMN. "This Is My Father's World."

SCRIPTURE READING. (Junior leader and members of the group.)

HYMN. "For the Beauty of the Earth."

PRAYER. (Junior leader.)

OFFERING.

STORY. "John Williams Becomes a Discoverer." (Adult leader. See "Enrichment Material" in *Juniors* for April 30.)

DISCUSSION. (Led by adult leader.)

John Williams was too young to know about many of the good, the wonderful things we find in our world. We are old enough to know, or to discover many. Suppose we see how many we can think of, or discover, during the next few weeks. Let us begin by taking a moment to think and then naming as many as we can now. We might think of beautiful things in our world, the ways in which the earth provides for our needs, and ways in which we can depend upon our earth.

(Allow about a moment for thought and then begin the discussion. List the items reported on the board in the classifications suggested above. When the discussion has gone as far as is profitable turn to the Bible study.)

BIBLE STUDY. (Junior leader.)

HYMN. (Chosen by junior leader.)

DISCOVERERS. (Junior leader.)

BRIEF PRAYER. (Junior leader.)

PLANNING AHEAD. (Adult leader.)

Talk with the juniors about plans for bringing books, magazines, pictures, that will be useful in this study.

Tell them about the activity and ask them to be thinking of discoverers who should be nominated to the honor roll. Lead them to think of some sources of information, such as *Juniors*, the library books they have read, schoolbooks, parents, teachers.

(*Concluded in the next issue*)

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Guiding the Worship of Juniors

(*Concluded from page 28*)

CALL TO WORSHIP.

Hymn. "Come, Let Us Join with One Accord."

Scripture. "O come, let us worship and bow down: let us kneel before the Lord our maker.

For he is our God; and we are the people of his pasture, and the sheep of his hand."—Ps. 95: 6-7*a*.

PRAYER.

PRAYER HYMN. "Teach Us, Lord."

OFFERING SERVICE.

HYMN. "Sharing."

STORY PERIOD. Three or four stories from the life and teachings of Jesus may be used. Use stories such as: "The Good Samaritan," "Jesus and Zacchaeus." These may be assigned to boys and girls the week before and told by them. Pictures may be used with the stories.

Or in place of the stories, there may be a picture study of the picture, "Follow Me."[1] An interpretation of this picture was given in *Children's Leader* for March, 1939.

HYMN. "In Christ There Is No East or West."

CLOSING VERSE. (In unison.)

Ye are my friends, if ye do whatsoever I command you.—John 15: 14.

[1] A reproduction of this picture, in full color, size 20 by 28 inches, may be secured from The American Baptist Publication Society through any of its branches.

How To Cultivate Reverence

IN THE JUNIOR HIGH DEPARTMENT

By JAMES P. BERKELEY [1]

LEADER meeting with a junior high group for the first time attempted to hold a worship service. ildren took practically no interest singing. They slumped into the eats and avoided any active parion in worship. The leader went discouraged, feeling that the group nothing about reverence. The next e met them he told some stories of and then asked the boys and girls them. They sat up and paid at, joined heartily in the singing, d the service and asked for more

village church there was no jungh department. Few of that age d church school; interest lagged result of poor leadership. The secured the co-operation of two church members and together they d carefully for these boys and and persisted in their program. after three years of this sympathoughtful work, a junior high tment of over thirty members plans onducts its own worship services roper dignity and reverence.

a certain city church the junior boys and girls came into their dent room carelessly and noisily. It time to secure order. The leaders sed the situation to discover how could secure reverence in this They finally decided to place a with a beautiful covering on one f the room. On this they kept an Bible, candles or a cross. Above able hung a fine, large picture of ce of Jesus. The room itself was illuminated while a spotlight was d on the painting. At one side, out ght, the leader placed a victrola in that the boys and the girls might with beautiful, worshipful music. s in this department soon learned me in quietly and now they enter diately into the mood of worship. om these cases of leaders who did e the reverence of junior high boys girls, certain guiding principles may ted.

fessor of Religious Education, Andover-Newton gical Institute.

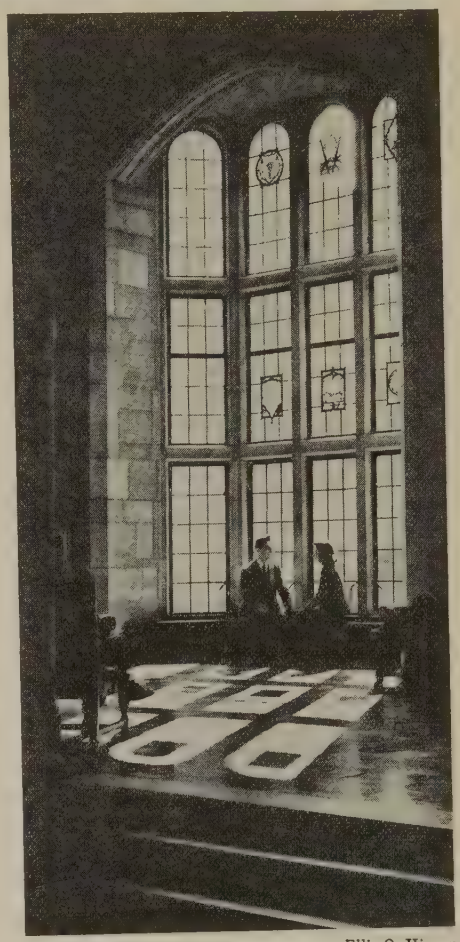
1. *The Leader Must Have Faith in the Genuine Capacity of Junior High Boys and Girls for Reverence.*

Boys and girls of this age possess a genuine capacity for reverence, which can be awakened and nourished by proper leadership. God endued them with this tendency for reverence. Their hearts respond to the good, the beautiful, the wonderful, the mysterious. Our first principle is faith—faith in this capacity and respect for the personalities of these pupils. They need leaders who will exercise this faith in and respect for the pupils through all their mistakes, their folly and wrongdoing. The leader with an attitude of suspicion or condescension is shut out from the worship experiences of junior high youngsters. He must beware of spending too much of his precious opportunity in correcting errors. He will accomplish much more and do a more lasting work by exercising such a faith in them as produces patience, grace and love. Only thus can he really and effectively enter into their worship experiences.

2. *The Leader Must Understand How Junior High Boys and Girls Feel and Express Their Reverence.*

While reverence remains essentially the same for all ages, there are factors to be observed in dealing with this group. Their span of reverence is not long. It cannot be continued or sustained through the period of the mature person's experience. Something catches the attention, then the attitude of reverence quickens, but only for the time that the object can hold the attention. Their attention is an active, on-going state of mind. It does not have the sustained quality of thought as the mind of the mature person.

A group of children were filing through a church hall to reach their own room when one boy stopped short. "Come along, Jackie," urged the teacher, "you are holding up the line." Then she saw that his eyes were wide with awe and pleasure. "Music!" he whispered, and only then did all become sensibly aware that the church organist was practicing in the auditorium. The wise teacher saw her opportunity. "Shall we all go into the church for a few minutes and listen to the music?" she asked. They did and experienced a real worship privilege.



Ellis O. Hinsey

WORSHIPFUL SURROUNDINGS INSPIRE REVERENCE. MANY YOUNG PEOPLE HAVE LOST THE SPIRIT OF REVERENCE BECAUSE ADULT LEADERS PLACED THEM IN CHURCH SCHOOL ROOMS THAT HELD NOTHING OF THE BEAUTIFUL, THE WONDERFUL, THE MYSTERIOUS

Junior high boys and girls do not express reverence in the same way adults do. Their spontaneous sense of wonder may employ a slang expression that to the leader may seem irreverent. "Gorgeous!" as applied to a beautiful sunset by a junior girl may be as reverent as her grandmother's thoughtful, "How wonderful are thy works, O God!" The helpful leader will see quickly the moments of real worship in this group.

3. *The Leader Must Prepare the Conditions for Reverence.*

Conditions suggestive of and helpful to reverence must be prepared for junior

high boys and girls. To become aware of the invisible they need a considerable amount of the visible. The abstract does not impress them, but that which reaches the mind through the senses may exert a strong influence. Many of this age have lost the spirit of reverence because adult leaders placed them in church school rooms that held nothing of the beautiful, the wonderful, the mysterious. Instead, the rooms often needed care; they looked disorderly.

In the instance cited above, the boys and the girls of that particular junior high department learned to be reverent because the beautiful, quiet, mysterious situation filled their senses and minds. Reverence comes from the feeling of the presence of God. Every school can find some way to make this appeal; every leader can discover some conditions that are suggestive of and helpful to reverence.

4. *The Leader Must Help Junior High Boys and Girls To Understand and Appreciate the Meaning of Reverence.*

This principle implies instruction in, and discussion of, the meaning of reverence. No amount of scolding can produce it. No amount of exhortation can make junior high boys and girls aware of its meaning. Often they lack this quality because they do not understand its meaning. They need much helpful discussion, repeated at intervals, led by a person who is patient with their forgetting, their absorption in ordinary activities, their need of frequent explanations, a person who can wait while an idea slowly takes hold, sinks in and is thought out.

5. *The Leader Must Help Junior High Boys and Girls by His Own Genuine Reverence.*

This principle demands the existence in the adult director of a spirit of reverence that may be caught and followed as an example. The leader who knows too much of what goes on among the pupils is not worshiping. A great composer and leader of church music by accident arrived late at a church service he was to conduct. During the pastor's prayer he occupied some of the time in selecting hymns. After the service a deacon indignantly approached and took him to task. "You did not worship and you were not reverent," he said. "Your head was not bowed once during the prayer and your eyes were not closed. A strange lack of reverence in a leader."

Mr. Mason admitted that his attitude had not been proper, "but," he added, "if your head was bowed and your eyes closed during the prayer, how did you observe my conduct so closely?"

The only way to lead worship is to worship more deeply and sincerely than anyone else. The pupils' reverence grows from the genuine spirit of reverence in the leader. A director at a campfire devotional service, standing with bared head, said from the very depths of his own feeling, "Thou Infinite God!" and a boy's reverence was quickened to life.

Without reverence for God, for noble needs, for men and women who have served humanity, and for the things God has created, no young man or woman can hope to win divine approval or even stand high in the thought of the generation in which he lives. That power of the soul that looks up to greatness is the power that lifts individuals out of the commonplace to dwell with God himself, whom to know aright is life eternal.

6. *God, Not the Leader, Produces Reverence.*

We leaders cannot produce reverence; God does that, God who has been and is always at work in the lives of these boys and girls. If he were not actually at work in them before we attempt to do anything for them, our efforts would fail utterly. As Paul said of the Gentiles to whom he was sent to preach, "What may be known of God is plain to their minds; for God has made it plain to them" (Rom. 1: 19, Weymouth translation). The leader should present God to the junior high group and try to fix their attention on him, to whom reverence is due as the Good, the Beautiful, the Wonderful, the Mysterious. The leader who never loses sight of the fact of God's work in these boys and girls, who holds fast to this faith and projects it into intelligent and consecrated effort for them uses the greatest principle of all.

If you planned to plant a garden, how pleased you would be to have the most capable and wisest of gardeners say, "I have been preparing the soil for you." What a start on your enterprise! You would not think that there you had nothing to do; you would recognize that hard and intensive work still lay ahead. However, you would enter upon your labors with a zest, a happy anticipation and an expectation of great success that might not otherwise have been yours.

In this spirit we may approach our task of helping junior high boys and girls to be reverent, knowing that God is already at work and can produce this spirit of worship.

■

WHAT kind of reading matter falls into the hands of your junior high boys and girls? *'Teens* offers them stories, articles and pictures of highest quality, yet more fascinating than the trashy offerings of corner newsstands.

Light through *Resistance*

By Rowland Davenport

I AM writing this paper by the light of an electric light bulb. The current has traveled over one hundred and fifty miles to give me illumination. It has crossed two high mountain ranges, one of them the Continental Divide. It has passed through forests and across several basins. Thousands of homes and hundreds of shops have received the blessing of its lighting power.

However, electricity alone could not light my study or any of the several thousand homes if resistance had not been placed in the path of this mysterious force. Science has discovered that if some opposition, not too strong to stop it, is placed in the path of flow, the electric force in overcoming that resistance will produce light. So, in the line of travel I have placed an electric bulb. Within that bulb a filament resists the flow of the electric current and causes the energy to generate heat of such an intensity that the filament glows with light. Or, to use less scientific language, in battling to get through, the electricity gets red hot and gives me illumination.

The light that we as individuals shed in this world depends upon our overcoming the problems, the resistances of life. Some problems call for strength, and if we can achieve we show that we are strong. Some problems call for wisdom and if we can bring a helpful solution, we show that we have understanding. Other problems will try our tempers; if we overcome, we show that we have self-control. Certain problems may tempt our baser desires and if we can pass by and yield not, then we show we have power to become the master of self.

Out of these achievements, this understanding, this overcoming, this self-control, this self-mastery, comes the stuff that lights our path. We do not travel this path alone, but in the company of our friends. If it is illuminated brightly, then we can be sure that there will be few accidents along our King's Highway.

■

Young People will be worth watching during the coming weeks. This popular story paper, printed in beautiful rotogravure, is being made more attractive and more worth while than ever before.

The May 12 issue will be enlarged to twelve pages to include a reprint edition of *Waste-Basket Surgery*—a 20,000-word condensation of the book by Gordon Seagrave. Be sure that everyone in your department receives this issue, and *every* issue. Don't miss it!

A Youth Revolt
AGAINST
Dull, Purposeless Meetings

By R. ALFRED HASSLER

ECENTLY I heard a minister speak at some length about this country's youth problem. He feelingly on a number of active, g secular youth organizations and o far as to warn that some of night contain the germs of incipi- volution. There was considerable nt by the congregation after the , with the general consensus that astor's right. It's a real danger!"

irony of the situation lay in the hat neither the pastor nor his realize that they themselves have revolution of youth on their hands past ten years!

story of Marie Antoinette and her ooded dismissal of her subjects' or bread with the flippant "Let at cake," is famous. This minister s people were not guilty of that ss attitude toward their youth; , they simply never have bothered out what young people are like. it came to their attention that the sters were not "eating bread," they d that the explanation lay either ness or in an inability to masticate. instead of the French queen's , this church said solicitously, give them some nice soup, so won't have to chew!"

other words, to dismiss a perhaps rked analogy, this minister and aders said, "The young people's gs are poorly attended. The reason the material they use is too difficult. Ergo, we'll give them easier material, which does away with the necessity for any thinking at all, and the society will succeed."

Only the society did not succeed, but dwindled still farther, so the pastor and the leaders did some fancy buck-passing to the aforementioned secular organizations, to the movies, to the schools, to parents, to the young people themselves (who "just don't care!"), and, in fact, to everyone but the proper culprits—themselves!

Because, you see, the young people in that church had revolted! With the exception of a few die-hards in whom habit conquered desire, the members of that society had expressed their disgust with dull, uninteresting meetings by simply not coming any more. That was their revolt!

The terrible thing is that the same revolt has occurred and is occurring in hundreds of Northern Baptist and other Protestant churches elsewhere. Normal young people of high school and college age will not become enthusiastic over the predigested hand-outs that pass for B. Y. P. U. meetings in all too many churches. If they have not among their own membership someone who can make their meetings interesting, they quit! And their quitting, to go to other groups that show at least a willingness to come to grips with real life problems, is robbing the Protestant church of the best of its youth! That loss is criminal, because it is unnecessary. The religion of Jesus Christ is superlatively attractive to young people, if once they catch a glimpse of its real, pulsing vitality.

That's what makes the story of the Rev. Paul J. Christensen and the young people of Pella so interesting. Because they have demonstrated the truth of that statement!

THE PASTOR AND THREE COLLEGE PROFESSORS PARTICIPATE IN A PANEL DISCUSSION THAT THE YOUNG PEOPLE PLANNED FOR THEIR SUNDAY EVENING MEETING

Pella, Iowa, is a town of about thirty-five hundred population, founded by a group of Hollanders back in 1847. Six years later the Baptists organized Central College, which they later turned over to the Reformed Church. The college today has 305 students, with a faculty of twenty-one. Many of the Dutch surnames still survive: in the Baptist church are such names as van Baale, Vanden Baard, van Beek, van Etten.

When Paul J. Christensen took over the pastorate in 1937, he saw at once that he must do something about the B. Y. P. U. Only a dozen young people attended its Sunday evening meetings, and they, so far as the new pastor could see, got little from their loyalty.

The society used the weekly C. E. topics for its "discussions," and it used them in the worst possible way—reading from the printed material.

Perhaps you recognize the picture: a small group, unenthusiastic, a few "favorite" hymns, a prayer (usually mentioning in an apologetic voice the promise "where two or three are gathered together"), and one or two or three members reading from *Young People's Leader* what had been intended as background material. Used thus, the topics became uninteresting to the point of sheer boredom. Often the material was not arranged in such a way as to allow reading aloud, which made the situation even worse.

Many a pastor, confronted with such a picture, sees light only in the possibility of still "simpler" topics, prepared for easy reading with all hard words (and interesting ideas) eliminated. Not

UP OF 114 YOUNG PEOPLE CROWDED THE ROOM TO HEAR THE PANEL DISCUSSION THE TOPIC, "DEVELOPMENT OF CHRISTIAN PERSONALITY IN A MACHINE AGE"

so Mr. Christensen. He believed in young people, in their abilities and potentialities.

He called the faithful few together for a conference. The first step came in recognition of the low quality of the meetings. Agreement on that point was easy. The next step was not so easy. It involved deciding what to do about it.

Into this decision several factors entered. The pastor's previous experience with the Commission Plan, adapted to a particular situation in Indiana, was one. The suggestion by another minister that the "Youth and the Christian Life Series" of discussion units could be made very acceptable to young people, was another. And the finishing touch came from State Director of Christian Education, Benjamin Field, at a meeting of the Oskaloosa Association.

Mr. Field, an expert in young people's work, introduced the Pella pastor and the society members who had accompanied him to the Interest Finder and the Resource Guide. Then he described a "procedure of preparation" that struck fire. Young people and pastor went home, enthused.

The Program

The program they mapped out for their society would open the eyes of those who cry "Simpler, simpler!" Six characteristics, they decided, should distinguish it:

Untrammeled thought and discussion,
Life-centered program,
Christ-exalting attitude,
Friendly fellowship,
Progressive methods,
Spontaneous enthusiasm.

They called the young people together, explained their ideas. Interest finders were passed out, and the results studied carefully. Finally the program was ready. The group launched it with hope and dread. Would it "click"?

Would it? That program is moving now toward the end of its second year. The average attendance during the first year was sixty! This year has seen that average more than maintained, with a "high" meeting of 114. That biggest meeting, incidentally, is another refutation of the idea that young people shy away from anything "heavy." Its feature was a panel discussion, participated in by the minister and three professors from Central College, on the subject: "Development of Christian Personality in a Machine Age"!

Diversified Subjects

Nor do the other meetings drop much below that level. Let your eye run down the schedule for the Fall and Early Winter Season, 1939-1940. And remember, while you study it, that this society includes high school freshmen and sophomores in its membership, as well as college students.

Oct. 1—"Jesus' Teaching about Internationalism."
Oct. 8—Address, Rev. O. G. Herbrecht.
Oct. 15—Debate, "Shall We Boycott the Movies?"
Oct. 22—I Dare You Program, "I Dare You To Be Strong."
Oct. 29.—Visit of Neighboring B. Y. P. U.
Nov. 5—"Jesus' Teaching on What It Means To Accept Him as Savior and Lord."
Nov. 12—B. Y. P. U. Home-coming.
Nov. 19—World Youth Conference Program.
Nov. 26—Thanksgiving Service.
Dec. 3—"Jesus' Teaching about True Greatness."
Dec. 10—I Dare You Program, "I Dare You To Think Creatively."
Dec. 17—"The Rich Young Ruler," a two-reel motion picture.
Dec. 24—"How We Got Our Bible."
Dec. 31—"How Can Prayer Be Made Real."
Jan. 7—"Jesus' Teaching about Missions."
Jan. 14—World Youth Conference.
Jan. 21—Address, Dr. Laura Nane[illegible] Professor of History at Cent[illegible] College.
Jan. 28—"As We Forgive," a one-re[illegible] motion picture.

The answer? Well, it's partly leadership, of course, and the sense direction that leadership gives. It's al in preparation. But most of all it c be found in faith: the faith of the past in his young people.

Of course they need help. And th pastor gives it to them. But it's help— not a crutch! Mr. Christensen meet each week with the "committee" i charge of next Sunday's program. Th meeting is only about forty-five minute long, but in it they study the whol subject and prepare the presentation.

To the question of "canned" talks, Mr Christensen has a quick reply: "The write their own talks for the most par Why not? They aren't intellectual in valids. Why should anyone write B. Y talks for young people any more tha have a sermon factory to write sermon for ministers? Young people respon to lofty challenges. Try it."

Pella has tried it, and with succes But one question occurs in such a story Will it continue? Have the past tw years been a "flash in the pan," or wil this be a permanent thing? Listen t what Mr. Christensen has to say:

"I feel that I can depend upon th young people to continue this type o program indefinitely. I have this con fidence because I believe in the young people, and because such a program challenges their originality, their bes thoughts and their own sense of a worth while meeting. It has been surprising t me that freshmen and sophomores i high school can prepare a very fin talk if they have the proper materials We do not forbid them to read thei talks provided it is their own work, bu we do discourage it. The younger one tend to read, but the college people fee more liberty.

"Another feature that we try to ob serve is a lively opinion forum and thi is where my part comes in pretty largely I gather the materials as well as I can before I meet the two or three people responsible for the program the coming Sunday. I try to know what the ma terials are about and then as we discuss them they become familiar with the theme. During the conference and before I try to develop questions for discussion which I believe will strike fire. If I notice in the conference that there is no interest in the particular question we abandon it for something better."

So that's the story of the Pella Baptist Church and its young people. And the moral? It's found in some very familiar words: *Go thou and do likewise!*

Turn My Eyes
OUTWARD
A Young Person's Prayer

By P. R. Hayward

FORGIVE me, O God, that I have so long turned my eyes inward upon my small self.

I have been too much concerned with my own affairs, my joys and disappointments, my goings and comings, my wishes and whims.

I confess unto thee my too ready absorption in my feelings, my likes and dislikes, my small sources of pride and my sense of injury—as though these were all that life holds!

Cleanse me, my Lord, of these my sins of small vision by turning my eyes outward to the larger needs and interests of thy world—

The cry of the children of the slums, denied their chance at life.

The lonely youth of distant and disinherited places of the country and the mountains.

Mature men and women whose hopes have turned to ashes.

The many millions who will go to bed hungry tonight in all lands.

And, in my concern for what I see, may I say with thy servant of old, "Here am I. Send me." Amen.

CHIGAN BAPTIST ASSEMBLY, KALAMAZOO, UNDER THE LEADERSHIP OF REV. W. F. HUXFORD, STATE DIRECTOR OF CHRISTIAN EDUCATION

Choosing Delegates for Summer Assemblies

By BERNICE H. ROBBINS

HE number of delegates that a church school sends to a summer assembly is limited by the amount ney available. The methods by delegates are chosen will bear study, for we must be sure that ead to the wisest choice, both for legates and for the schools.

es not seem advisable to leave the on of delegates to open voting. icial standards all too often enter he picture. Ideally, the matter receive the careful and unhurried eration of the Christian education ttee or board, early in the season. r school has no such committee, he pastor of the church, the super- ent of the church school and the tment heads may make the choice. h departmental superintendent d be invited to propose for con- tion the name of one or more rs in his department. He should t, either verbally or in writing, easons for these proposals. Then, the twofold purpose of studying hool's special needs and of select- he person most receptive to the ges and the obligations of a dele- the committee will make its choice.

st, discover the needs of your l. Surveys of schools may be made y time of the year, but they are cularly appropriate when the matter pointing delegates to summer assem- is under consideration. If such a y reveals that one department or er is particularly weak in its admin- ive or teaching personnel, consider egate from that department.

if no outstanding deficiency exists y one department, then you might over the school, as a whole, to see y particular feature of the program eak, such as the worship services, music or dramatics. You may discover an individual with special talent along one of these lines who could take courses profitably and bring back valuable aid.

It may happen that the choice will fall upon someone who can represent the school in general and one department in particular. In one school the delegate was the superintendent of the junior department. She already had demonstrated aptitude for administration, although she had had no specific training. She had repeatedly shown talent in dramatic leadership when she had directed various school pageants. She returned from a summer assembly with a better understanding of her task.

When a choice must be made between two eligible candidates, select the one most adapted by temperament, talents and background to absorb and to give back the values available. Other things being equal, a teacher or an officer who has had even a minimum of experience is a more promising delegate than a prospective church school worker. An experienced person has at least some knowledge of the problems involved in teaching or in administration.

Experience indicates that it is more desirable to have one person continue as a delegate through several seasons rather than a different person each season. This tends to provide the school with at least one thoroughly trained leader, who in time will inspire others to undertake similar study.

It is advisable to acquaint the delegate with the aims and the offerings of the summer assemblies and to help him determine which courses to take. Delegates to an assembly frequently "sign up" either at the suggestion of faculty advisers or because of the persuasion of other young people. It is obvious that a faculty adviser has no knowledge of your school's special needs or of the delegate's capacities and can give only general assistance. The committee responsible for the selection of the delegate should assume responsibility for relating student and courses.

Delegates who assume at least a small part of the expenses of attendance at a summer assembly are more likely to approach the experience with serious purpose than those who ride free. If it is the custom in your school to pay all expenses for one person, it might be wise to divide the amount between two, especially if you are considering young delegates. One alone may be homesick and fail to adjust himself to the new situation, while two keep each other company and may divide responsibility for what they will carry back home.

Select your delegate early in the season. Anticipation gives time for thoughtful planning, and the experience will be richer and more fruitful than it ever could be if the delegate is rushed off to the conference with only a few days' notice. Some schools even go so far as to groom their prospective delegates several seasons in advance.

Finally, in selecting delegates to summer assemblies, it is extremely important that we recognize our obligations to provide opportunity for applied service upon their return to the school. When an employee in a business concern is allowed time out for intensive training along some special line, it is taken for granted that he will be given ample opportunity to put his increased knowledge and skill to work. The church school can do no less in the case of these delegates who come back fired with a strong desire to put into practice what they have learned.

Personalize Your Teaching

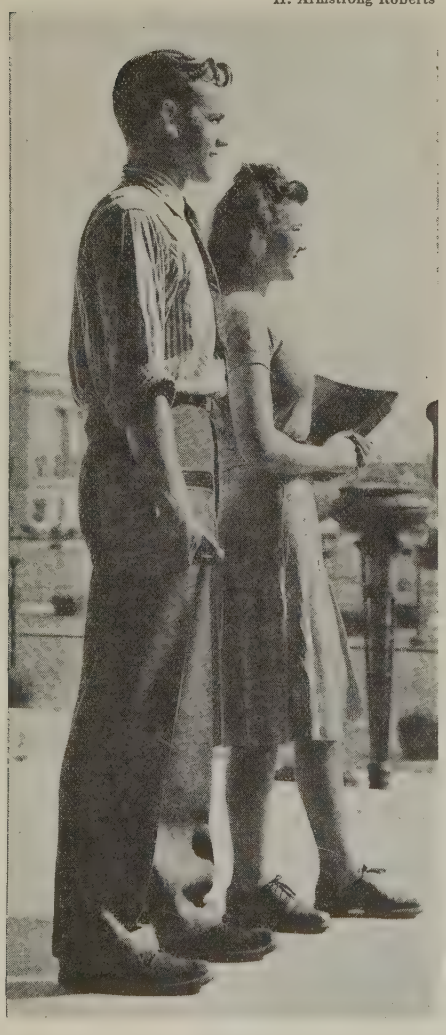
By ARTHUR C. KRUER

WHEN a leader is called upon to adopt methods in keeping with modern trends and conditions without changing the content of the message itself he faces a real problem in Christian education. Of course, one could continue along old-time lines and not worry about effectiveness; but are we not striving for definite results in our instruction?

Undoubtedly the greatest achievement is the changed lives of those whom we teach. The old message contains a wealth of possibility for this restless generation, and this modern age can contribute something of value to the progress of the kingdom of God.

CHRISTIANITY IS A LIFE OF FELLOWSHIP WITH GOD IN CHRIST, OF SACRIFICIAL LIVING IN THE SERVICE OF THE MASTER. AND CHRISTIAN EDUCATION SEEKS TO DEVELOP SUCH A LIFE, TO STIMULATE THE GROWTH OF A PERSONALITY THAT IS CHRIST-CENTERED AND CHRIST-CONTROLLED

H. Armstrong Roberts



Emphasis on Personalities

In our day personalities dominate everything. We learn to eat spinach with Pop-Eye; we buy the boy a Dizzy Dean baseball cap, and we give the girl a Shirley Temple doll; the lady uses Madam Somebody's beauty preparations, and so on. Headline personalities receive large sums of money for their endorsement of products.

The multitudes that look to Hollywood for entertainment know the stars by name, know their habits, peculiarities, histories, sayings, tone of voice. They go, not so much to see pictures, but to see *Somebody in* Something—which seemingly makes a difference.

Fiction editors frequently buy "names"—stories whose authors' names, displayed on front covers, will catch the eye of one fingering magazines on the newsstands, or scanning those that come in the mail along with numerous other reading matter.

Living, moving, attractive personalities who do things receive attention these days. What have *we* to offer? Often only abstract doctrines and ethical tenents, laws, precepts and principles.

The Christian Emphasis

Turning to the Bible we find everything—even the various sections of the law—centered historically about persons: Adam, Noah, Abraham, Moses, David, Isaiah, Daniel in the Old Testament; Peter, Paul, James, John in the New.

The Plan of the Ages itself, the Plan of Salvation, hinges about the supreme Personality, Jesus Christ, who talked about believing on and following *him*, rather than offering people an abstract system of beliefs. His doctrine was built about himself as the Author of Life. Christianity is not a cold, fixed, unbending set of rules or principles; it is a Life, in itself indicative of personalized growth, thinking, activity, living.

Strength of Emphasis

If modern society thus lays stress upon the qualities of outstanding personalities, we Christian teachers are of all people most fortunate. Pre-eminently worthy of such prominence is our central Personality.

Above all else, he was of blameless character. Had he not been so, those disciples who ate, walked, talked and lived with him would not have retained respect for him; nor would the relentless Pharisees, who hung on every word he uttered, have been forced to resort to false witnesses when urging his execution before the judgment-seat of Pilate.

Jesus' position in the Godhead forms another paramount point. As the Son of God come down to become the Son of man, Jesus stands out as a unique Personality. He is identified with the entire Plan of the Ages, with Creation, with the pre-existent God, the greatest Personality the world ever has been permitted to know.

The Christian Incentive

The Christian exists and acts because of his Master. "The love of Christ constrains us (drives us on)," writes the Apostle Paul. His Christian experience began with a special manifestation from Christ, including the words, "Why do you persecute *me?*" He answered, "What would *you* have me do, Lord?" For Paul, "to live is *Christ,* to die is *gain*"—*more* of Christ. The sixth and seventh chapters of Romans also shed light on Paul's attitude toward his new Lord and Master.

Precepts, doctrines and principles have not the same appeal as living beings. The former do not talk to us, or challenge us. However, once we catch a true, clear vision of our new Redeemer and Lord, we are motivated by the sincere desire to pattern our lives after his life, the personalization of his own teaching.

Vitalization of Christianity

It follows logically that the entire Christian economy will take on a new living aspect for the earnest disciple of Jesus. God becomes for the Christian, not an abstraction, not a mechanical source of ethical concepts, nor a convenient storehouse of required and demanded blessings, but the vital Personality he actually is. For Christ came to reveal God to mankind and to do the will of his Father.

We ought to make much of this significant truth, not because of the trend of our own generation nearly so much as because of the vital, eternal truth involved.

For this Super-Personality voluntarily became the Servant of God and came to earth not to be ministered to *by* men, but to minister *to* men!

■

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

HEALING THE SICK[1]

By Margaret Holley Tuck

ture: Matthew 4: 23; Luke 9: 1-2; James 5: 14

Little Tin Hospital

new missionary doctor to Banza eke, in the Belgian Congo, eyed fully the little "tin hospital," the building of corrugated iron walls oof. At that very instant she might been operating in a well-equipped ican hospital. But she had turned down in order to choose the little spital on African soil.

at was about 1900. The doctor, rine L. Mabie, was the first woman ician the American Baptists had nto the Congo. Now, in 1940, she is o retire. How have the years demated the worth of her choice?

e King of Belgium, in 1933, honthis woman doctor by conferring her a decoration—previously bed upon men only—*La Croix de ulier de L'Ordre Royal du Lion.* side Church, in the city of New has chosen to support her work. Swedish Mission has joined with British and the American Mission s in support of the Kimpese School he training of Christian leaders, an ution that Dr. Mabie helped to lish and in which she taught after ransfer in 1911 to Kimpese. These gratifying honors, particularly be- she merited them.

e real measure of Dr. Mabie's work, hich these public honors pay tribute, e number of lives transformed by t through her touch—the bodies as saved from death and disease, ouls she has rescued from fear of s to faith in God.

The Needles of the Spirit

ust now," comes a recent report the Congo, "we have a man in the ital who was trampled by a wounded hant . . . . three pneumonia cases . a poor fellow whose leg was badly ved by a crocodile . . . . a man who out of a palm tree . . . . a young chap fell into a pit in the woods . . . ."

these had not come to the Christian ital, what would have happened to ? The old native custom would been to call the witch doctor. Watch "doctor" as he smears his face with white clay and loads his person with charms, skulls of animals, teeth, bits of skin; watch him as he makes his preparation to intimidate evil spirits. For in the mind of the African, all ills to the flesh are traceable to a hostile spirit world that surrounds the native at every turn, from birth to death.

However, the cases mentioned above came to a Christian hospital—whether of tin, or thatch, or brick, what does it matter? While they lie thinking of a hostile spirit world, the medical missionary helps them to see a spiritual world at the heart of which stands our God of Love, the unseen power Supreme. The patients learn to ask God to work through the missionary doctor and to heal them.

Livingstone's Prayer

David Livingstone stood on the borders of the great Congo region and resolved, "All this great country for Christ!" At the moment of his death, while he was kneeling with the open Bible before him, he was laboring for the answer to that hope.

In 1878 the Livingstone Inland Mission, with English Baptist members, began work in the Congo. Six years later American Baptists entered the field by invitation of the overburdened Livingstone Mission.

Northern Baptists now carry on their work in eight stations. In each there is a school, in most a preparatory school for workers. There are churches everywhere. Every station but one has a hospital or dispensary.

In the story of missions in the Congo region, medical work has been imperative not only for saving the lives and the souls of Africans, but for the self-preservation of the mission. In the first ten-year period (1878-1888) fifty per cent of the British Baptist missionaries died before they had served ten years on the field, while in the last twenty years only two deaths among the missionaries of the British Society can be attributed to tropical disease. Medical missions in Africa have saved missionaries for the work of saving others.

Today Northern Baptists in Congo report 34,495 members, of whom 1,473 are native Christian workers. A glorious gain! On the other hand, about twelve million people live in the region. Livingstone's prayer for "all" of Congo is not yet answered, but Christians are working to make this dream come true.

HINTS FOR A GOOD MEETING

In advance, ask three people to come prepared to present one of the three stories outlined briefly on this page.

Story 1. *Little Tin Hospital.* The speaker should relate the story so that it answers the questions: Who was the pioneer woman missionary doctor? What was her "choice"? What people are glad that she made that choice?

Discussion (conducted by the speaker, or another appointed in advance to know the story and to present the following questions to the group): Do you share Dr. Mabie's scale of values? Did she make a wise choice? Does any person present feel willing to study medicine and go as a missionary doctor on a salary of perhaps $800 a year? Why or why not?

Story 2. *The Needles of the Spirit.* The speaker should develop quite a contrast between the witch doctor's theory and treatment of disease and the methods of the Christian doctor.

Discussion: Why should Christians support *medical* missions? How does medical work pave the way for winning natives to Christ? Does medical work have any value that does not result directly in winning a patient to Christ?

Story 3. *Livingstone's Prayer.* The speaker should show how Baptist missions, American and British, have helped somewhat in answering Livingstone's for "all" Congo.

Discussion: What suggestions would you make for carrying the gospel to the remaining non-Christians in the Congo territory? Will it make any difference to them if they do not hear the story at all? Do you think that you yourself could carry the news effectively? Why?

Suggested Order of Service

HYMN. "Christ for the World We Sing."
HYMN. "O Brother Man, Fold to Thy Heart Thy Brother."
SCRIPTURE (*by three readers*). Matt. 4: 23; Luke 9: 1-2; James 5: 14.
PRAYER.
HYMN. "Out of My Bondage, Sorrow and Night."
STORY. "Little Tin Hospital."
DISCUSSION.
STORY. "The Needles of the Spirit."
DISCUSSION.
STORY. "Livingstone's Prayer."
DISCUSSION.
HYMN. "Lord, Speak to Me."
BENEDICTION.

[1] Senior C. E. topic for April 7.

TEACHING ALL PEOPLE[1]

By Margaret Holley Tuck

Scripture: Matthew 4: 23; 2 Timothy 2: 2

"And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of diseases and all manner of sickness among the people" (Matt. 4: 23).

The inter-relation of teaching, preaching and healing in the Christian mission today is nowhere better illustrated than in war-torn China.

Career of E. H. Clayton

When E. H. Clayton and his wife went to China, twenty-eight years ago, they went as "evangelistic and educational workers." For six years they served in Huchow, in the geographical center of the silk country, and there Huchow Baptist Academy made rapid progress under Mr. Clayton's direction. Famine relief took him away from "education," in the year 1922, to travel throughout the province and to attend physical wants. But the following year Mr. Clayton resumed his teaching ministry in a new field: Hangchow, capital of Chekian Province. For three years he served as principal of Wayland Academy, the only Christian high school for boys in the area. Consequently, it had an enrolment of over a thousand students. By 1926, in accordance with the policy of training native Christians for leadership, a Mr. Hsu had been prepared to take the principalship, but Mr. Clayton remained as vice-principal.

Today the Japanese army occupies Hangchow. So what has happened to this educational center? Its campus and buildings were transformed into refugee camps, with more than three thousand people crowded into the space intended for one thousand. This particular incident from the life of one missionary demonstrates clearly how the teaching mission can join with the preaching and the healing.

Wayland Academy—consisting of the principal, some of the faculty and about fifty students—moved to Shanghai, and with courage took up again its mission of "teaching and preaching." The Claytons, "evangelistic and educational workers," gave themselves over to healing refugees as an inseparable portion of their mission.

Lessons for Homemakers

From Huchow, where the Claytons began their work, Japanese occupation has driven another school to Shanghai. The Memorial School of Mothercraft is a boarding school intended primarily for mothers with meager education and for their children. Its aim has been to teach home economics that fit into the Chinese pattern and yet cultivate the Christian life and the Christian home. Students have come to this school from all over China. So also have come visitors—classes from government schools, religious and social workers from China and from foreign countries—all with the idea of establishing similar schools in other areas.

"Teaching, preaching and healing" now function through this school that still functions in temporary quarters in Shanghai. Undaunted, it believes its present location strategic in the present crisis. So does its supporting Board in America, which has sent two additional missionaries to aid Mary I. Jones, who conceived the plan of the school and who has directed it from its founding in 1918.

"The World Upside Down"

The seventeenth chapter of Acts carries the story of a jealous Jewish rabble in Thessalonica who dragged Jason and some of his fellows before the city rulers to accuse them of harboring Paul and Silas. Of Paul and Silas the mob complained: "These that have turned the world upside down are come hither also" (Acts 17: 6). The Government of Thessalonica was afraid of Paul and Silas. Many governments have shown themselves to be afraid of other messengers of Christ.

Now the Chinese Government has found a new regard for Christ's workers. Madame Chiang Kai-Shek has expressed this feeling personally, in an address to missionaries: "It gives me great pleasure to tell you that because our people and the government have come to appreciate the results of your efforts and the spirit that underlies your work, the generalissimo has now found it possible to have the law amended so that the Bible can be taught in registered mission schools. You have shown what true, practical Christianity means."

"True, practical Christianity"—teaching, preaching, healing, ministering to all the needs of life. These enter into the teaching that really teaches. "You have shown." Indeed, the missionaries have shown, with exhaustion of strength and with fearless facing of bayonet, cannon and bombs.

Chinese alumni of Christian schools, with their nation's good at heart, Chinese brought to Christ through various forms of missionary work, join with the missionaries to turn the world upside down for Christ.

HINTS FOR A GOOD MEETING

Read in *A Book of Remembrance*, 1940, the pages on China. Look through recent issues of *Missions*. Watch the daily newspapers for information th deals with China.

At the previous meeting, invite the e tire young people's society to make th study of China along with you, in prep ration for this evening's discussion. A point several individuals to work wit you and ask the others to find additiona items of interest. Ask them to look pa ticularly for the things that show China Christian progress, even in the face o the terrors of war.

In the meeting draw on these report from current materials for additiona points of interest to be presented b speakers. For group discussion use th following questions:

1. What have our Baptist educationa institutions in China to do with Chris tianizing the nation?

2. How have our educational opportu nities been impaired by war? How en larged? (The leader should not forget t use the statement by Madame Chiang Kai-Shek at this time.)

3. Where can one draw a dividing line between the work of teaching and that of preaching?

4. How are the evangelistic opportu nities in our educational work impaired by the war? How enlarged? (Consider how the war has scattered Christians to witness for Christ in new places. We have mentioned the removal of Wayland Academy and of the School of Mothercraft to Shanghai. Other examples can be found.)

5. What connection do you see be tween Christian education and refugee work in China today?

Suggested Order of Service

HYMN. "Jesus Shall Reign Where'er the Sun."

HYMN. "Fling Out the Banner."

SCRIPTURE (*by two readers*). Matt. 4: 23; 2 Tim. 2: 2.

SENTENCE PRAYERS.

HYMN. "O Zion, Haste, Thy Mission High Fulfilling."

INTRODUCTION OF TOPIC. By leader. (Enlarge on the idea presented in the Scripture passage.)

Talk 1. "Career of E. H. Clayton." By a boy.

Talk 2. "Lessons for Homemakers." By a girl.

Talk 3. "The World Upside Down." By the leader. (Tie in this section with the introduction.)

HYMN. "Rise Up, O Men of God."

DISCUSSION. (Here the findings of the current events study may be introduced by way of answers to the questions.)

HYMN. "Go, Labor On: Spend, and Be Spent."

BENEDICTION.

[1] Senior C. E. topic for April 14.

SOWING THE SEED[1]

By Margaret Holley Tuck

Scripture: Matthew 13: 18-32, 37-43

A Farmer-Preacher

"On the road to Mandalay, with a pig under one arm and a Plymouth Rock hen under the other"—why, it is our missionary farmer, Brayton C. Case, of Pyinmana, Burma.

To Burman Baptists this description does not seem strange, for they are accustomed to seeing Mr. Case enter their Association meetings thus equipped to preach. But when the description was quoted by Thomas Jesse Jones, educational director of the Phelps Stokes Fund, the *New York Times* commented causally, though appreciatively: "Whether it is literal or metaphorical, it is a historical fact that the Kaisar-i-Hind medal for conspicuous service in agriculture was conferred upon Mr. Case in Mandalay by the King-Emperor of Burma." Some fifty years earlier "a predecessor of Mr. Case," the *Times* observed further, had "crawled on his hands and knees before the throne to obtain permission to start mission work among the 'wild Kachins' in the north of Burma." The editor found it significant that the ceremony of awarding the medal to Mr. Case was attended by a battalion of men of the same Kachin race, no longer bearing the stigma of 'wild." In this transformation missionaries had played a potent part.

Why did the King-Emperor of Burma pay tribute to the farmer-preacher who travels "with a pig under one arm and a Plymouth Rock hen on the other"? Why did *The New York Times,* that conservative newspaper, comment on it? What part had missions in the transformation of the Kachins from "wild" people to civilized men and women? And what in particular have pigs and hens to do with civilizing and Christianizing people?

"Pigs, Rice and Religion"

"I feel called," says Mr. Case, speaking on the subject *Pigs, Rice and Religion,* "to serve the farmer who works a five-acre farm, lives in a five-dollar house on five cents a day, and is trying to fatten his babies on one cent a meal. That means a whole family living in a house the price of your hat and two meals per person for a nickel. If you lived like that and a missionary came to preach to you that a good God created the earth and . . . . cared for you, would you not answer like that farmer: 'No, I don't believe it. The world is full of devils and everyone is after me.' That the Burman shall understand that God is good and shall receive his blessings, I am a farmer-preacher."

Five cents a day not only starves the body, but it starves the soul. Animistic tribes in the mountains supplement their income by smuggling opium and rice whiskey, and by robbing caravans. Some forty thousand of these tribespeople have abandoned these activities after they have united with the Baptist church. Now they want Bibles, hymnbooks, church school materials, but they cannot afford these on the five-cent-a-day scale of living. They pray: "O God, show us how we can get what we need for our souls out of the soil."

The agricultural missionary is helping the poor farmer to find the answer to that prayer by showing him how to raise better stock and better crops, so he can make an honest living out of the soil.

Sowing School

Pyinmana Agricultural School, established and developed through Mr. Case's work, gives a four-year course, in which students divide their time between study and work on a two-hundred-acre demonstration farm.

Students learn how to diversify Burman agriculture. Where only one crop of poor-grade rice was planted before they are shown how to grow pedigreed rice that yields up to fifty per cent more and will yield it early enough so that a crop of beans may follow the rice the same year. Sugar cane and corn, soy beans and pigeon peas are grown where formerly there was only rice, so that the usefulness of the land is distributed throughout the year, instead of serving only four or five months, as with rice alone.

Waste products are food for Berkshire pigs, Barred Plymouth Rock hens and cattle. By selected breeding from imported stock and by careful feeding, farmers bring about startling improvements. Whereas, at two years of age, the "heathen" pig usually weighs about one hundred fifty pounds, the "Christian" pig (to use the discriminating titles coined by the Kachins themselves) weighs that much at six months. Well-bred hens lay the "golden eggs." The native cow, which gives at best two quarts of milk a day and more likely only a cupful or none, is being replaced by cows that can save the lives of babies who formerly had no milk to drink. Now half the babies die in infancy, and most of those who live suffer serious physical malnutrition that will cripple the strength of their adulthood.

Pyinmana is teaching these village farmers how to save physical life, how to horde vitamins and vitality and show others the way to grow strong. More than this, Pyinmana is teaching these farmers how to save spiritual life . . . . the souls of their friends. It trains them as lay witnesses to teach Sunday school classes, to lead young people's groups and children's classes, to testify in village bazaars, to go from house to house on evangelistic visitation.

These farmer-preachers are themselves the seed of our Scripture lesson "sown upon the good ground . . . . that heareth the word, and understandeth it," and the rotation of their spiritual planting "verily beareth fruit" (Matt. 13: 23).

HINTS FOR A GOOD MEETING

Talks

In advance ask three people to be prepared, each one to present a topic from the material on this page.

Speaker 1. *A Farmer-Preacher.* Aim to show the recognition given to Mr. Case by the Burmese government and by American journalism. Raise the question, "Why should such a person engage in that type of work?" but leave the answer to be unfolded.

Speaker 2. *Pigs, Rice and Religion.* Emphasize the spiritual reasons why the Burmese farmer needs to learn modern methods of agriculture.

Speaker 3. *Sowing School.* Show how Pyinmana Agricultural School is teaching the Burmese farmer not only the modern methods of agriculture, but also the cultivation of souls.

Open Discussion

A discussion leader, thoroughly familiar with the entire page, may be asked to open a discussion following the talks. Suggested leads:

1. Why do you think the British government honored Brayton C. Case with the Kaisar-i-Hind medal?

2. Why do you think American journalism gave space to an honor that came to Mr. Case?

3. Why do *you* respect him? What values do you attach to the things he has done? What reasons can you give as to why Christian missions should include agricultural education in the work of a missionary?

Call to Prayer

Brayton C. Case says that out of ten thousand missionaries, sent from North America by all denominations, there are only fifty agricultural missionaries, although about 90 per cent of the people in mission lands live in rural districts.

"I am praying," he says, "for a thousand young men to go from our American agricultural colleges . . . . and train for religious work in seminaries and Bible schools . . . . to be farmer-preacher missionaries in some such way as the Lord called me."

Let us pray now with him.

[1] Senior C. E. topic for April 21.

I'VE DECIDED NOT TO SMOKE[1]

By Johanna Hale

Scripture: 1 Corinthians 3: 16-20

Nobody needs to pin a medal on my sweater because I made this decision, for I wouldn't deserve it. You see, my reasons for the choice are mostly personal—and selfish.

The Family Thinks It Over

Things happened this way:

"I think I'll start smoking!" Judy threw the announcement into the breakfast conversation as though it were a hand grenade.

"I'm seventeen now, and I think I will."

Dad's head came up slowly and he peered over the trench of the morning paper.

"Better talk to Dr. Johnson before making up your mind," he advised, as though a decision to start smoking were something like a sore muscle from too much basketball. Then he retreated into the depths of the front page.

"You might get together a list of the advantages of smoking—from your friends and mine," said mother, without betraying a nervous twitch as she poured the morning chocolate.

"Can you afford it?" Don asked, his words falling out between bites of pancake.

"Makes your teeth ugly," contributed Eva, the maid, getting into the family conversation between her trips to the kitchen.

Judy Tests the Arguments

"If everybody had said 'no,' and become upset and acted family-ish," thought Judy as she swung along through the bright morning to Central High, "I could have aired all my nice arguments: everybody smokes now; I'm old enough to make up my own mind; smoking isn't harmful, like drinking—why the ads say smoking is even good for you."

"The trouble about a sensible family," Judy groaned aloud, with a note of pride coming up through her seventeen years of suffering, "is that you have to make important decisions all by yourself—and then stand by them."

She forgot all about Dr. Johnson until the next afternoon.

"The doctor wants to look at Helen's ankle before she begins basketball practice," the coach said. "Suppose you go over to his office with her, Judy."

Going to see Dr. Johnson in escort capacity seemed different from hunting him up on personal business. It even helped the conversation along a bit when Judy asked, "What do you think about smoking—*our* smoking, I mean?" It seemed thoughtful to include Helen whose sprained ligament was getting a massage.

"All the facts about smoking are not yet in," the doctor remarked thoughtfully, nodding toward his bookcase. "Some doctors feel certain it is harmful to anyone, under any circumstances to smoke. Others feel that young people should wait to decide about smoking until they have become full grown. Some doctors frankly say that they see no harm in smoking. A few feel that under specific circumstances it might be helpful.

"But when you're considering the matter, don't forget this: there is nicotine in cigarettes," went on Dr. Johnson, "and nicotine is a deadly poison." He stood up and walked over to a small cabinet, unlocked it and returned with a vial in his hand. "This is almost pure nicotine," he told the girls. "A few drops would kill an animal or even a person."

Two days later Judy found Peg weeping in the locker room at school.

"I'm off the team," she confessed between sobs. "I can't play basketball this year—only with the scrubs."

"But you were so good last year. We thought you were headed for varsity. What's the matter?"

"I just can't hold out through a game any more. I get winded."

"Training rules ought to help that," Judy reminded quickly.

"They did last year," Peg gulped, then admitted miserably, "last summer I started smoking—I thought it wouldn't hurt and I could get back into condition this season. But I don't seem to be able to."

Judy unconsciously traced with her finger the big C on her sweater; then she touched the spot where she hoped to sew a star at the end of the season. Then she fled upstairs to think.

Poor Peg's sorrowful face flashed in and out of her mind until the crowd started for the skating rink after school. It was a wonderful place, a big rink in the community building.

"Where's Lucy?" somebody asked as they all were strapping on their skates.

"I can guess," Jane volunteered. "She's probably home. She has the same allowance we do—but how many times could we go skating if we had to buy cigarettes every few days?"

"Can't have everything on fifty cents a week," grinned Pete as he pulled Judy to her feet, caught her hand and swung her out over the smooth boards.

Judy Makes Up Her Mind

By Saturday night Judy had a determined look about her chin. She looked up from her Sunday school lesson when her mother stepped into the room.

"Paul says exactly what I found out this week, Mother," she confided. "In the New Testament."

"What's that?" mother asked, stopping a moment to listen.

"Why, about the wisdom of this world being foolishness with God. It's here in Corinthians. People say smoking is all right, but there's poison in cigarettes. It took Peg's wind away, so she wasn't good enough to play on the school team. And you have to choose between spending money for smoking or for things you'd rather have. Besides that, it makes your teeth yellow. I looked at Mrs. Holton when I went to the drug store for you this afternoon. Her teeth look horrible. So, you see, even though people reason that smoking is all right for them, that doesn't make it all right for me."

I'm Judy, so when I say, "I've decided not to smoke," I mean it. Paul said, in that lesson I was studying, "Know ye not that ye are a temple of God?" I have my own temple to look after. So I don't deserve a medal for coming to such a conclusion. It's really only common sense.

HINTS FOR A GOOD MEETING

Ask one person to come prepared to tell the story; then at its close open up a discussion that will go into the question of smoking thoroughly.

It might be possible to dramatize the story in a five- or ten-minute presentation. Do not take too long with this part of the meeting for the important thing is to allow plenty of time for discussion.

Points for Discussion

As the young people suggest them, list the advantages and the disadvantages of smoking. Tabulate these on a blackboard and use the various points in the open discussion.

Previous to this meeting, ask several members to bring in the outstanding cigarette advertisements from current magazines and newspapers. Display these prominently and discuss each one for: truth, overstatement, statements deliberately intended to deceive, partial truth only.

Lead into a discussion on: "What standards should guide young people in their personal decisions on the smoking question?"

Suggestions for Worship

Use hymns that emphasize the beauty of clean living, such as:

"God Who Touchest Earth with Beauty."
"Take Us on the Quest of Beauty."
"Temper My Spirit, O Lord."
"I Would Be True."

[1] Intermediate C. E. topic for April 21.

TUNE IN TO THE BEST[1]

By Dorothy Hassler

Scripture: Philippians 4: 8

alfway down Main Street, the Old tleman in the tall beaver hat and astrakhan coat tapped me on the ider. "Pardon me," he said primly, t could you tell me what century this olease?"

gaped at him and his old-fashioned hes suspiciously. What kind of trick this? "It's the twentieth," I told at last. "This is 1940."

Eighty years," he mused. "My good- s that must have been an extra- ng sleeping powder."

e looked up and down the street, thanked me and started toward the ter of town. Well, the thing be- ered me, but not enough to let him away like that. I caught up with . "Do you mean to say——" I be- , but a passing driver blew his horn us and drowned me out.

he Old Gentleman looked after the eating sedan unbelievingly. "What earth is that?" he cried.

It's called an au-to-mo-bile." I spoke wly and distinctly, the way I talk to four-year-old brother.

e pondered this awhile. Then he , "You know, in my day—that was 0—we would have laughed at such an ."

We walked on. I still thought this was ick and was careful to say nothing. companion, however, kept up a run- g fire of comment about the changes rchitecture, the paved roads, the elec- lights.

s we passed Marge Brewster's house, strains of an old-fashioned waltz e through the open window. He ped short to listen. "Ah," he mur- ed, his voice quivering a little, "the s still practice for entertainments."

looked at him aghast. "Can it be you've never heard a radio?"

A what?" He looked puzzled.

Now I'm not good at explaining sci- ific things, and I felt a little dizzy ut this whole business anyway. But hought that if he really were some- out of the last century he ought to w about the radio. So I began. By time I had finished, his mouth hung e open.

You mean to tell me that merely by ning a dial or pressing a button you bring into your parlor music played somebody miles away? It's beyond nprehension."

To us it's only an accepted fact," I ghed.

But he still looked incredulous. "Can you show it to me?"

An idea struck me. "I'll tell you what," I suggested, "almost everyone on this street has the radio turned on now. Suppose we sneak up to a couple of windows and listen. Then you'll get the idea."

We stopped at the Suttons' a few doors up and peeked through the living-room window. Bob Sutton, one of my best friends, was sprawled out on the sofa, and from the radio came the rather dubious voices of three females.

The Old Gentleman actually looked scared. "My goodness gracious, such a noise," he murmured.

I was amused, but hastened to introduce him to swing.

"You mean that people like to listen to things like that?"

"Oh, come, now," I said defensively, "I admit it's not *good* music, but it has its purposes now and then."

We went on down the row. At the Richards' Jane was wearing a hole in the rug tapping her foot to Artie Johnson's new hit. At the Parkers' the twins were listening to the latest instalment of a bloody serial. Mel Lesser was tuned in to a melodramatic love story.

As we went from window to window, the stars gradually faded from the Old Gentleman's eyes. Finally he stopped and sighed. "This radio is truly a marvelous invention. What a pity that it gives only the cheapest entertainment."

"That's not so," I took him up quickly. "These kids just haven't tuned in to the best programs. Radio offers the best in every field."

"Humph! What, for example?"

"Well, for one thing, there's the town-meeting type of program. Each week a number of experts discuss a world problem—international situations, unemployment, education, or something else of general interest. On some programs, after the round-table discussion, the studio audience asks questions and makes comments."

The Old Gentleman nodded. "That sounds fine. Tell me, do young people ever participate in such programs?"

"Oh, yes," I told him. "Only recently, a whole program of that type appeared on the air. Each week, representative young people gather around a table in front of a microphone. Then they talk sincerely about the problems facing the younger generation. Naturally, they don't always agree, but they share their ideas fearlessly, believing that many heads are better than one. You should hear some of the things they talk about: war, economic insecurity, co-operatives. It's great!"

The Ancient seemed impressed. "What else?"

I scratched my head. "Well, there's the matter of symphony orchestras. Some of the stations have their own now, and the others broadcast programs of world-famous orchestras and conductors. On Saturday afternoon, we can even hear the most famous opera company in the world performing from the stage in New York. You never heard such singing!"

"My, my," said the Old One wistfully, "in my day, only the rich could hear such good music."

"Radio has made one of its greatest contributions," I went on, warming up to my subject, "in the field of news reporting. Almost every hour you can get a report of important events that happened only a few minutes before, thousands of miles away."

"Imagine that!"

"Not only do we have general news; one program on Saturday evening brings us the latest news of religion. On Sundays, we can hear the sermons of some of the best ministers in the country. Well, it's eactly as I said—if you want it you can get the best of everything—music, current events, religion."

The Old Gentleman looked at me. "You mean to tell me that it's possible to get great singers, the best orchestras in the world, and discussions representing the best thought in the country?"

I cleared my throat. "We-ll," I said.

"And all one has to do to get these wonders is to turn a knob or press a button?"

I could see what he was getting at. "Well——" I said.

"And yet people for the most part listen to cheap melodramas and that chop-chop-chop stuff?"

I couldn't think of anything new, so I repeated myself. "Well?"

He sighed wearily. "Please," he said sadly, "do you happen to know where I could get another of those sleeping powders?"

HINTS FOR A GOOD MEETING

The success of a meeting of this type depends on the discussion that follows the presentation of the story. First of all, the story must be well told—either by a narrator or by dramatization. Make sure that it is not read haltingly or without meaning for the audience. Then, after the story is delivered, arrange to have an intelligent discussion on the subject. This can be done in several ways.

Run a popularity contest on the various radio programs. Pass out slips of paper and ask each member to write down his three favorite programs, in the order of his preference. Then appoint judges to tabulate the results. Record on the blackboard the names of the programs mentioned and score them in the following way—three points

(*Please turn to page 45*)

[1] Intermediate C. E. topic for April 14.

DOLLARS—HAPPINESS —OR WHAT?[1]

By Myra Whittaker

Scripture: Luke 12: 15-21; Matthew 6: 19-21

In 1929, the year always to be associated with the lull before the storm that swept men, institutions and fortunes from what had been considered fast moorings, a business school in a city of northern New York issued a booklet called *Aids in Choosing a Career.*

From the vantage point of 1940, one gets a queer sensation by reading that booklet now. The first page is devoted to "Seven Powerful Reasons" for completing a high-school course. Most of the reasons would still hold good but at least two of them would bring about quite a bit of discussion today.

The "Rivalry Reason": "When you receive your high-school diploma, you will have outdistanced six-sevenths of the young people of your generation. Keep ahead of the crowd."

The "Economic Reason": "Every day you spend in high school is worth $9.25 to you in increased future earnings; your diploma is worth $33,000."

Before the discussion grows too hot and before we smile too sarcastically we must try to think back to those days of abundance when everyone thought in terms of competition and money. It was not unheard of for young men and women to go out from high school with a brief business course and step into positions commanding high salaries; higher than those being earned now by some young adults of experience with college and sometimes graduate school degrees to their credit. But today, in some areas at least, the "Rivalry Reason for Education" is giving place to the "Co-operative Emphasis." The "Economic Reason" somehow seems not so important as the social value. Enriching the world in general proves more thrilling than enriching one's self.

Is Money Enough?

At least one generation that followed those disastrous days of the Fall of 1929 has been called the "Lost Generation." But there is a more hopeful outlook for the future. Christians have shifted mental gears from the acceptance of a "country club" level of living to the place where "it is smart to be thrifty." Schools and colleges of today place much less emphasis on the income to be derived from particular courses; instead they lay more stress on how useful their graduates have become in their particular fields.

A financial crash and an economic depression have straightened us out on some values, the very things Jesus was talking about in the Scripture lesson for this topic. We question the all-importance of money, but we do not minimize its life-sustaining value. Instead, we ask ourselves seriously, "Can we make life really count if we choose our work only from the point of view of how much money we shall make?"

In the past many possible motives have governed people as they selected a life-work. There was ambition—ambition to be wealthy, powerful, famous or comfortable. Still others have chosen any vocation available because they had a sense of necessity or a desire to fit themselves into some traditional pattern. But fortunately, there always have been the true artists of the world, who have done their work for the sheer love of it. Above all, there have been the saviors of the world, those with a genuine sense of responsibility, who have felt like the seventeen-year-old at the Summer Assembly: "I have just realized that I have a whole lifetime for helping humanity ahead of me."

Which of these motives have made life count in the history of the world? Which will make life count most today?

The New Pioneers

When a newspaper reporter asked Commander Byrd what he was thinking about as he flew over the North Pole, he replied, "Do you really want to know? I caught for the first time in a flash of understanding, the inadequate results of the efforts to solve the problems of mankind. Beneath me, vast, silent, unoccupied fields of snow and ice lay. My knowledge, plus my imagination, carried me into the peopled places, the seats of empire and the scenes of turmoil and conquests. We have improved and progressed and developed, but we have failed to make the most of ourselves. The really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war and the needless destruction of human life."

The youth of today will be those "great explorers." Dare we hope that these young people will be Christian, motivated by the spirit of Jesus? We must try to become efficient in business, law, medicine, teaching, industry, the government and all the other useful fields. But we recognize now that only as we take to these professions a Christian viewpoint will we begin to find a solution to the problems yet unsolved. There is hope for a world that has begun to realize uneasily that there must be something wrong when men can make millions from munitions that will kill other men in a war that creates a depression that in turn sweeps away thos same millions!

The pioneers of the past dealt wit natural resources. The new pioneer will deal with human resources. Thei happiness will be proportionate wit their work to make human beings happy They will put as much of personality energy and ability into work for human ity as men and women in the past hav put into amassing fortunes and seekin power. They will ask of life very littl more than enough to take care of thei physical needs. The thrill of buildin a better world will give them a satisfac tion that is wealth—the real wealth tha cannot be corrupted or stolen away.

HINTS FOR A GOOD MEETING

The leaders who plan the two meetings of this vocational guidance unit or "Making Life Count," must have a sincere desire to find the answers to some of the most perplexing problems that face young people today.

The background material will stimulate thinking, but each leader must add his own illustrations. Besides that he will need the statistics on unemployment among young people of his own community. Write to the Superintendent of Documents, United States Government Printing Office, Washington, D. C., for three excellent booklets in the Youth series: *Finding Jobs, Vocational Guidance for Those Out of School* and *Leisure for Living.* These may be secured for ten cents apiece. The Christian emphasis in the choice of a life-work appears in the books listed in the bibliography. See p. 45.

Suggested Order of Service

PRELUDE.

CALL TO WORSHIP. "The fear of the Lord is the beginning of wisdom."

HYMN. "Be Strong, We Are Not Here To Play."

SCRIPTURE. Luke 12: 15-21; Matt. 6: 19-21.

TALK. "Is Money Enough?" In this talk make a direct application of the Scripture lesson to the days of 1922-1929. Use a blackboard to draw from the group possible motives for life-work choices other than money-making. The list probably will include: Fitting into traditional patterns, a desire to create, necessity, desire for power, prestige, love of work, desire to help mankind. Illustrations from the lives of well-known persons can be given as examples of these motives.

TALK. "The New Pioneers." Stress the building of a better world and the new desire on the part of many young people to have a share in that work.

HYMN OF PRAYER AND DEDICATION. "We Would Be Building." (See p. 45.)

[1] Senior C. E. topic for April 28. The first in a series of two topics on vocational guidance.

To Help You in Your Meetings

On this page you will find quotations, poems and other material that will be of assistance to leaders in preparing their meetings

We Would Be Building[1]

would be building; temples still undone
er crumbling walls their crosses scarcely lift;
ting till love can raise the broken stone,
nd hearts creative bridge the human rift;
would be building, Master, let thy plan
eal the life that God would give to man.

ch us to build; upon the solid rock
Ve set the dream that hardens into deed,
bed with the steel that time and change doth mock,
h' unfailing purpose of our noblest creed;
ch us to build; O Master, lend us sight
see the towers gleaming in the light.

keep us building, Master; may our hands
Ne'er falter when the dream is in our hearts,
en to our ears there come divine commands
And all the pride of sinful will departs;
build with thee, O grant enduring worth
il the heav'nly Kingdom comes on earth. Amen.

■

PAUL declared that the physical body the temple of the Holy Spirit. It is only vehicle through which God can ress himself in human life. God made human body in the beginning, and d makes every individual human body t comes into the world. God means at the human body shall be a fit expression of his highest creative powers, fit instrument for the revelation of his aracter and will.

O God, thou hast made us for thyself. ur bodies are thy handiwork. Thou st made them in order that thou ghtest dwell within them and show th thy beauty, thy dignity, and thy ory. Thou hast made us the carekers of thy temples. In all that we do, ay we not forget thee. Amen.[2]

■

"How is the Christian farmer in urma going to show he has 'real religion'? He must show it in the mud of e rice field where he works and in the five-dollar bamboo house where he lives. So I preach to him, 'Brother, if you have got a better religion than your neighbor, show it. A heathen farmer may plough his furrow with a strip of hard ground a foot wide left between and scrape a little mud over it with his wooden harrow and trust to luck. He may stick the rice plants on hard ground and if they do not grow, will say some devil got into his land and spoiled the crop. But the Christian farmer should show he has a better religion by plowing honestly till one furrow meets the next, harrowing till the weeds are killed, and planting pure seed. He should raise bigger, fatter pigs and a hen that lays more eggs because he is a Christian. His wife should show she has a better religion in the five-dollar bamboo house by making it a cleaner, tidier home, by using more soap on the babies, by raising better fed and better bred children. This is the way to show you have got a better religion.' "—BRAYTON C. CASE, in *Pigs, Rice and Religion.*

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Vocational Guidance

Bibliography

These books have been selected with a view to emphasizing the Christian attitude in choosing a life-work.

Preparing for a Life-Work, by Harry Thomas Stock.

A Life and a Living, by Harry Thomas Stock.

Youth's Work in the New World, by T. Otto Nall.

My Vocation, arranged by Earl G. Lockhart.

They Dared To Live, by Robert M. Bartlet.

Leading Youth to Abundant Life, by Catherine Atkinson Miller.

Finding Your Work, by J. Gustav White.

Choosing a Career, by George Bijur.

The Meaning of Service, by Harry Emerson Fosdick.

Careers in the Making, by Iona Logie.

New Careers for Youth, by Walter Pitkin.

Creative Pioneers, by Page & Eddy.

How God Calls Men, by Frederick Harris.

Challenge to Life Service, by Harris-Robbins.

Youth and the Christian Life Series; see especially the unit on "Life Work."

Occupations, a magazine published at 522 Fifth Avenue, New York, N. Y.

"Scholastic's Nationwide Vocational Survey." A survey that appeared in *Scholastic* in April and May of 1937.

Tune In to the Best

(*Concluded from page 43*)

for first choice, two for second and one for third. The program scoring the highest number of points is the winner. After that is determined, consider the programs in the light of the information brought out in the story, and judge them for "No Value," "Slight Value," and "Permanent Value." Carry out this judging on the blockboard, also, so that the whole group may see the results.

A week before this meeting appoint several young people to act as "Inquiring Reporters." They will ask everyone they meet about favorite radio programs. In presenting this information, they should also point out the vocation and the approximate age of the person who is under discussion. This survey can be tabulated in the manner described in the foregoing paragraph.

Use questions for discussion. Pattern your questions after the following:

What reasons lie behind the choice of radio programs?

Considering the type of programs at present on the air, is there any distinguishable trend toward presenting programs of a more lasting value than formerly?

Granting that certain programs of a light nature do no permanent good, is there any harm in listening to them occasionally?

■

OPINIONS are derived from the stream of news that reaches the public. The protection of that stream is the critical interest of a State that would preserve the health of its public life.—J. SHERMAN WALLACE

TOPICS FOR MAY

In order that you may be working ahead on your young people's society plans we are listing these topics for next month. See the May BAPTIST LEADER for topic development and suggestions for the order of service. Topic cards, listing the topics up to September, 1940, are now available at one cent apiece or seventy-five cents a hundred.

Vocational Detours. Acts 16: 6-10.

Parents Are People, Too! Exod. 20: 12; 1 John 2: 12-14.

Quiet Leadership. 1 Cor. 12: 27-31; 13: 1-8.

The Goal of My Dreams. Luke 22: 24-26; Prov. 24: 30-34.

Boys and Girls Wanted! Matt. 18: 2-6.

The Printed Page. 2 Kings 22: 8-13.

[1] Purd E. Deitz. Copyright, 1936. Used by permission. Sing to the tune of "Finlandia," by Jan Sibelius.
[2] From *A Quiet Talk with God Each Day*, by J. Sherman Wallace.

THE BIBLE CLASS

in the Rural Sunday School

By HILDA RICHMOND

NOWHERE in all the religious field white to the harvest has the Bible class a greater opportunity to work for the Lord than in the rural Sunday school. To be sure, the bigger groups engaged in the same work in the large cities have their special opportunities to serve, but the country with its open air and its ever-changing landscape brings back the thought of Jesus and his work in rural fields, and magnifies to the greatest importance every bit of work that is done by the class.

Some wise observer has said that the country church has the task of saving its own and also, to a large extent, the task of saving the city's own, because so many bright, eager, consecrated Christian workers in the city at the present time are strictly the product of the one-room country Sunday school. College, the industries, and business opportunities beckon, and the rural youth follows to the crowded marts, taking with him the habits of Bible study, of helpfulness to neighbors, of compassion on the weak, of sympathy for the poor, of simple faith in an all-loving Father, and the rugged health and habits of clear thinking which he has learned.

Let no man or woman engaged in Sunday school work in the rural districts ever make light of the opportunities there presented or fall into discouragement for lack of money, talent or numbers. Rather, let him say, as Nehemiah answered the men who sought to draw him away from his task: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Even so, let the country Bible class begin to count up what has been done, and then what is still to be done. Doubt and discouragement will vanish like dew in the sunshine of summer.

Service Activities

Take for example the activities listed by a class in one rural Sunday school composed of farmers, mostly tenants, and certainly possessed of but little money to give for church work during the days of depression. They gave a crate of eggs, sent without transportation cost to a home for children; they gave three whole days during the slack season of farm work to making clothing and doing mending for the hospital in the near-by small city; and gave seven days' work for neighbors incapacitated by sickness or accidents, the men in the fields and the women canning and mending in the house. They arranged, sponsored and carried through an enjoyable picnic for the primary department. They gathered a number of bushels of native nuts; hulled, dried and sent them to a Home. They realized ten dollars from the sale of drop apples and presented this money to the missionary society. Besides, there were other smaller projects in which hearty co-operation was shown.

Some of the tasks mentioned were tedious, as for example, the selling of culls from the orchard and garden at very low rates, but the poor people who could not afford choice fruits and vegetables were helped, as well as a tidy sum garnered for the missionary society. Trust the country men and women and boys and girls who have known the hardship of trying to hold on to heavily mortgaged land, or the equally hard task of getting a living out of neglected acres, to make the most of everything that comes their way.

Spiritual Emphasis

All this, of course, is in addition to the work of winning souls, and such tasks as encouraging the weak, visiting the sick, standing by the minister in his work, instructing their own children in religious things, opening their homes for class and prayer meetings, tactfully and persistently visiting indifferent Christians to induce them to join the workers, maintaining public and private worship, working with the young people to help them to be faithful and to study the Bible regularly; in short, all those activities which are a familiar part of Sunday school work.

The interest in missions is kept up by carefully planned study and program meetings, and the temperance cause receives its share of attention in programs fostered by the school and in ten-minute talks on various Sundays throughout the year. It is a busy life spiritually, but a happy, hopeful one. If some worker falls ill, there is always somebody to take u the work until the brother or sister ca return; and only the minister can te how much encouragement and suppor he draws from the kindly handshake an the word of cheer which he receives fro the faithful men and women week i and week out.

Social Program

Not the least of the good work don by the members of the Bible class is ac complished through the clean, inspiring happy social program which is carrie on. For at least six months of the yea the country Sunday school can revel out doors in hay-rides, wiener-roasts, picnics and hikes for the gangling thirteen-year olds. In addition, there can be home comings, patriotic gatherings, meetings for home Bible study with a social period following, singing meetings, old-fashioned socials, receptions for new members, peace programs, one-day camping trips to noted spots, journeys to the County Home to give a program for the patients there and to serve cake and ice cream following the singing and short religious service, and an annual meet, usually near Memorial Day, to care for the neighborhood cemetery, and to beautify the graves for the soldiers' organization and the family lots as well. It might seem incongruous to call the last named a religious meeting and then to eat a hearty picnic dinner on the church lawn at noon, but bringing back old memories, standing by the graves of friends and relatives and recalling the work of the Kingdom that characterized their lives stimulates the work of the church and binds families and neighbors closer together.

When such things are done, the country Sunday schools can be trusted to send a continuous stream of fresh and vigorous life into the churches of the city which are always in need of new vigor and more workers. Blessings on the Bible class work in the country! Its many-sided program blesses and enriches both those who give and those who receive. The little churches and Sunday schools that seem so obscure are not unknown to God. Long may the work continue.

A Pastor Answers Excuses

for Not Attending Church Services

By EVAN J. SHEARMAN

. *"I work all the week; on Sunday, I d to sleep and rest."* Some persons, course, are frail enough to warrant olute rest before beginning the work he new week. But for most, what is ded is a change from work, and what er change could there be than the ship of the Almighty God who is our ner? Sleep? Most services commence ate as 10: 45 A.M.

. *"Saturday night is the only night ave for recreation."* Why use one's up in a greedy seeking for pleasure? asure is all right in its place, but a l pursuit of it, to the exclusion of 's finer values, makes one narrow, sided, unequally developed.

. *"I had all the religion I could stand n I was a child."* Methods of child- ning may have been strict in those s, but they were applied by the ones o loved you most in all the world. ur parents wanted you to know and love God; they wanted to see you live good life. Will you not at least try to have their dream come true, what- r their method may have been?

. *"I can worship God in the open."* , once in a while you can; but ordi- ily, you can worship better in com- y with others in church. Then, think this: How much do you really *worship* en out-of-doors?

. *"There are so many hypocrites in church."* True, a few come to church, , as someone has said, "That's what y ought to do!" The church then an opportunity to teach them sin- ity. Are you going to let hypocrites ern your life? When you attend the vies or play bridge, do you ask your- if you are sitting next to a hypo- crite? (Perhaps there is one in *your* chair!)

6. *"I have small children to care for."* You have a fairly good excuse, especially if you are bringing them up to love their heavenly Father and to do his will. Occasionally you can come to church. Why not try attending the evening service or the midweek meeting? Do not forget to come to church when they are old enough to be brought to the nursery.

7. *"The preliminaries bore me."* Are you expecting an entertainment? Or do you, before you leave your home, prepare your heart for the worship of God in his house? You will find that one's own attitude has a great deal to do with one's enjoyment of worship.

8. *"No one calls on me."* Unless you need a district nurse, do not expect a call. If you have some special need, the pastor or a church member will visit you and endeavor to help you. By the way, how long has it been since you called on one of your fellow-members?

9. *"The minister is a poor preacher."* Sometimes that is true. The poor preacher always wishes he were a better preacher. But you do not worship God merely by what the preacher says or by the manner in which he says it. Remember this: the preacher is a good man who talks of eternal things. That influence is worth much to you.

10. *"I cough a great deal and do not wish to disturb others."* Excellent, if the reason alleged is valid. But this excuse is made so often that one sometimes becomes skeptical.

11. *"I have no work, no suitable clothes, and nothing to put in the offering."* I have great sympathy for you. We shall try to help you. Perhaps you should not feel that you cannot attend worship without an offering, but that is an ingrained part of your self-respect. However, if you can "park" some of that feeling for awhile and give yourself regularly to the influence of the church, you will find that you have not lost self-respect but rather gained it. Then, when the job comes along, you already will be worshiping and serving, and will not have to begin the habit of church attendance over again.

12. *"I have another appointment."* Your appointment may be very important —at least occasionally. But think, can you make any appointment which is of more importance than communion with God? If your appointments conflict with the worship of God, may it not be well to weigh values and to make some new choices?

It will be observed that each of the excuses listed above is, in greater or less degree, selfish. No one else is thought of; God least of all. What if, as in some countries, the privilege of attending church were denied us? How we should long for it then! How thankful we should be for the church and how ready to participate in its work!

■

EVERY teacher ought to know Jesus experimentally as Savior and Lord. He should be saved from sin and selfishness. He should be saved to righteousness and service. He should practice constantly the principles and the presence of the Son of God. This is the greatest of all qualifications.

■

EDUCATION of our adults is needed now as never before, for in this machine, mass-production age, the life of the worker must be enriched or . . . . his spirit will die.

L. R. ALDERMAN
U. S. Office of Education

E JONAH'S RUN BAPTIST CHURCH, IN CLINTON ASSOCIATION, OHIO, IS TYPICAL OF HUNDREDS OF RURAL CHURCHES WHICH ARE NG SIGNIFICANT WORK. REV. J. P. THORNBURY IS PASTOR, AND MR. CHARLES DASTER IS SUNDAY SCHOOL SUPERINTENDENT. THIS OTOGRAPH WAS MADE IN 1938, WHEN THE CHURCH WAS CELEBRATING THE ONE-HUNDREDTH ANNIVERSARY OF ITS ORGANIZATION

International Sunday School Lessons

Theme for the Quarter: Messages from the Prophets

Aim: To study messages from the prophets in order to discover their meaning and values for our times

These Lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON I—APRIL 7

Amos Pleads for Justice

Amos, chapters 5 and 7

Amos 5: 1, 10-15, 21-24

1 Hear ye this word which I take up against you, even a lamentation, O house of Israel.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

KEY VERSE: *Hate the evil, and love the good, and establish judgment in the gate.—Amos 5: 15*

TO BE READ EACH DAY

Apr. 1. M. Penalty of Injustice. Amos 5: 1, 10-13.
Apr. 2. T. Plea for Justice. Amos 5: 14-15, 21-24.
Apr. 3. W. The Plumb-Line of the Lord. Amos 7: 7-9.
Apr. 4. T. Dealing Fairly with Our Fellow-men. Lev. 19: 13-18.
Apr. 5. F. Fulfilling the Royal Law. Jas. 2: 1-9.
Apr. 6. S. Learn To Do Well. Isa. 1: 16-20.
Apr. 7. S. Reign of the Righteous King. Ps. 72: 1-8.

SCRIPTURE SAYS—

By J. W. Bailey

Historical Background

Amos 1: 1 locates the period of Amos' prophetic activity in the reign of Uzziah, king of Judah, and the reign of Jeroboam, king of Israel, "two years before the earthquake." The time of the earthquake cannot be determined, however. The reign of Jeroboam is described briefly in 2 Kings 14: 23-29. These verses indicate that he had a reign of forty-one years, marked not only by a great expansion of territory, but also by moral and social evils. Amos 2: 6-8; 6: 1-6; and 8: 4-6 are particularly vivid descriptions of the conditions in the land under Jeroboam.

In the Book of 2 Kings Uzziah is called Azariah, and his reign is described in 15: 1-7. He became king at the age of sixteen and reigned for fifty-two years. Amos has but little to say (Amos 2: 4-5) concerning conditions in Judah, of which country Uzziah (Azariah) was king. Amos probably began his work about 760 B.C.

A particularly vivid description of one of Amos' sermons and of his conflict with Amaziah, the priest of Bethel, is given in Amos 7: 10-17. From 1 Kings 12: 26-29 we learn that Bethel had been made one of the centers of worship in the kingdom of Israel at the time of the division of the kingdom under Rehoboam, son and successor of Solomon, nearly 175 years before the time of Amos.

The Prophet

Amos was a shepherd in the wilderness of Tekoa, southeast of Jerusalem (Amos 1: 1). He also spent some of his time caring for sycomore trees (Amos 7: 14-15), which produced a rather inferior fruit somewhat resembling a fig. He did not belong to the professional prophetic group or to any prophetic band.

Tekoa was a town high up on the steep slope of the mountains overlooking the Dead Sea from the west. In this region men raised a breed of small sheep with particularly fine wool.

Amos was a simple, rustic layman who was given a message from Jehovah while engaged in the common labor from which he made his living. But his language is forceful and shows keen powers of imagination.

Amos' writings show that he had traveled considerably in the small world to which he belonged. He knew conditions in the various countries surrounding Israel, as may be seen from his prophecies in 1: 3-23. Though he lived in the land of Judah he was intimately acquainted with conditions in Israel. This is vividly illustrated in 2: 6-8; 4: 1; 5: 10-13; and 6: 4-6. He knows the inner attitudes of the people, their hopes and expectations (4: 4-5; 5: 18; 6: 13).

Amos was a man of broad sympathies. In 9: 7 he indicates that the people of Israel were on the same plane before Jehovah as the people of Ethiopia, the Philistines, or the people of Syria. He declares that God had not only brought Israel up out of the land of Egypt, but also had brought the Philistines from Caphtor (probably Crete) and the Syrians from Kir. This means that Amos saw the hand of God in the coming of the Philistines into the country along the Mediterranean shore as certainly as he saw the hand of God in bringing Israel into the country from Egypt and from the East. The force and impressiveness of Amos' view are increased when we recall that both the Philistines and the Syrians had been bitter opponents of Israel and had fought with her for the possession of the land.

His Message

The central message of the prophet is brought out in 1: 3—2: 8. He sees all of Israel's neighbor nations as the inevitable victims of the same general

ment that will be visited upon Israel. old and biting words Amos con- s the others and then turns his tion directly upon Israel. He fore- disastrous results as God's pun- nt for their wickedness (5: 21-27), warns the people that God desires eousness in social and industrial Religious ceremonies and activities no substitute for sound character, morals and brotherly relations.

t' Amos is not simply a prophet of ment. He holds out a word of hope -6, 14-15), if the people are willing cknowledge and do the will of Je- h—"if they will hate the evil, and the good, and establish justice in gates."

5: 8-9 the reference to the con- ations of stars shows Amos' faith in s sovereign control over nature, e in 5: 26 he reproaches the people making and worshiping false gods. s speaks for Jehovah, the God of eousness, and he demands that the le who claim him as their God shall e their claim by acting justly in all l relations. Religion does not con- merely of correct performance of monies, he insists; it must include teous conduct in all human relation- s. To fail there is to court punish- t from God.

LESSON APPLIED

By Howard K. Williams

e enter today upon a three months' y of the prophets of the Old Testa- t. Look ahead and note the lesson ects. The purpose of this course is cquaint the members of your class the preachers in the days of Israel to show that their messages bear n today's needs. In teaching this lesson, you should seek to make s real and to apply the truths he ched to present-day life. Your prep- ion should include a careful reading he entire book of Amos. Look up in tever reference books you have the and teachings of this prophet.

A Layman Looks at Religion

n the eighth century B. C., there lived he little village of Tekoa, some twelve es south of Jerusalem, an enterprising nessman named Amos. Wealth in se days was measured by flocks and ds and vineyards, and Amos did a d business in these. He was also a sser of fig-trees. His business some- es called him to the big cities—to usalem and to Samaria. Brought up rural section and under religious in- nces, he was struck by the barren- s of the religion of the cities. He , on the one hand, the elaborate sacri- s in the Temple, and, on the other d, the utter disregard of justice and decency in common life. He asked himself why this was. "Religion ought to make a man decent in common life," Amos reasoned. "If it does not, then what good is religion?" Now, Amos might have shrugged his shoulders and said: "Well, after all, it's no business of mine. I am a businessman. Religion is the job of the priest. Every man to his task!" Fortunately, Amos did not say this. Indeed, why should all religious responsibility be put upon the shoulders of the preacher?

Everybody is a preacher of one thing or another. If we do not preach Christ, we preach against him. What are you preaching when at home? When at work? When meeting others socially?

II. When God Calls This Businessman To Preach

Because Amos saw the sins of the people and the good that God would have them do, he became interested in remedying the conditions. When a man reaches that state, God can use him. Read Amos 7: 14-15. Amos there tells of his call, how he was not of the prophetic line, but that God, nevertheless, had called him. God called Elisha when at the plow. He called the fishermen by the sea. He called Matthew at the tax office. He called Carey at the cobbler's bench and Moody when selling shoes. How do the sins of men affect you? Do they merely make you indignant? Or do they make you want to save men from their sins? Are you sufficiently interested to interest God in calling you into his service?

III. What God Made of Amos

When a man submits himself to God, he becomes another person, "a new man in Christ Jesus." Amos might have lived and died an ordinary businessman, but when God took hold of him, he became immortal. Just think of it! Twenty-eight hundred years have passed and we are still profiting by his life! God took what Amos gave him and multiplied it, as later Jesus multiplied a boy's loaves and fishes. Think what God did with the disciples, with John Bunyan and with Dr. Bernardo!

"I heard a beautiful organ recital the other evening," said a friend. "It was a transcribed program, and at the end it was announced that Albert Schweitzer had been the organist." Schweitzer, one of the world's greatest organists, is now in central Africa ministering in the name of Jesus as a medical missionary. Very well! He might have played the organ beautifully and after a few years been forgotten, but he gave his life to Christ. To relive the life of Christ in Africa is his ideal. That kind of life will never die. Long after Schweitzer's spirit has gone on, there will be those through the ages who will live as Christians because of him. Even yet, in Central Africa, native faces light up at the mention of the name of Livingstone. So it will be with Schweitzer.

What God did through Amos, he can do through you and me. No, we are not much ourselves, but when God touches us, we become divine lights. Will you give your business and your talents and yourself to God, to be used as he wills? He would like to make somebody worth while out of you. When you are gone, will anyone remember you for the good you have done?

IV. The Layman's Sermon

Amos was a shrewd man. With God's help he was able to preach effectively. In order to capture the attention and good will of his hearers, he began by speaking of the sins of Israel's enemies. He said: "God will roar from Jerusalem (Amos 1: 2); his roaring will be against Damascus." That pleased the people, for nobody liked Damascus. "They certainly were sinners, those people of Damascus!" As Amos continued, his sermon came closer and closer home—Gaza, and then—Ammon, Moab, Judah and Israel. How quick we are to condemn the sins of others, how prone to overlook our own! David would pass a death sentence upon the man who had stolen and slain a pet lamb, but when the prophet Nathan said, "Thou art the man," that was a different matter.

"Just stand aside and watch yourself go by;
Think of yourself as he, instead of I."

V. The Layman-Preacher's Accusation

Amos, when charging Israel with its sins, reminded his listeners of God's patience. They had sinned repeatedly. "For three transgressions and for four, I will not turn away the punishment." This saying occurs like a refrain. Note Amos 1: 3, 6, 9, 13; and 2: 1, 4, 6. Just so, God is patient with us, as time after time we commit the same sins. But God's patience cannot last forever.

"You have despised the law of the Lord," he said (Amos 2: 4). And we still do. "What does God know about modern times?" someone says. "'Remember the sabbath day to keep it holy' is *passé*. In this busy age we need Sunday for visiting, for picnics, for movies, or for finishing up the office work." Do we not act that way, even if we dare not say those words?

"Furthermore," continued Amos, "you sell the righteous for a pair of shoes" (Amos 2: 6). And this, alas, also still holds true. We do not have to be communists to see the inequalities when some people have three homes and a half-dozen automobiles and when they spend

thousands of dollars for a fur coat, while others have little or nothing and are ground down by necessity.

It is not sufficient to say, "Well, it would soon be that way again if we were to divide all the wealth equally." There must be a solution, a way whereby it will be possible for honest people to make an adequate living, and the Christian should strive to find it. Are you trying to find the solution to our social and economic problems?

"You despise prophecies and are at ease in Zion" (Amos 5: 10; 6: 1). Perhaps this is the besetting sin of today: good people who are at ease in Zion. Good people who live such a busy life that they have no time for religion. The doctor says to them, "You must give up something you are doing and take life easier." So they give up the church and all their endeavors to educate their children in religion. Religion is brushed aside as out of date, or only for certain occasions.

VI. The Layman-Preacher's Remedy

"Seek the Lord! Seek good!" (Amos 5:6, 14). This was the layman-preacher's remedy. Goodness is an active thing. It cannot be possessed without effort. There is no promise to anyone who does not seek goodness. We have to pursue the upward path in everything worth while. We do not drift upstream in education, in music, or in business. We do not glide up the mountain. It takes effort, power, strength to reach the top. God gives salvation freely, but we must seek and strive for it. See how this thought runs all through Scripture. Find from your concordance the Bible passages in which the words "seek" and "strive" occur.

If we seek we shall find, and Jehovah will be with us. Then our religious feasts and offerings and songs will mean something. From our religious observances, justice will roll down as waters into our common life. Righteousness will flow as a mighty stream from the mountaintop, irrigating and beautifying all the valley below.

VIEWPOINT OF YOUTH

By Colena M. Anderson

We begin today a new series of lessons, "Messages from the Prophets." Our aim is to study these messages to discover their meaning and value for our times. Because the prophets lived so long ago and spoke to the adults of another race, we may find some difficulty in convincing our classes that the words of the prophets apply to the everyday life of modern youth. In order to help young people to see how pertinent these messages are, we may need to make our own free translation. As an example we offer the following free translation of Amos 5 with the suggestion that each verse be read after the reading of the original verse, like a responsive reading.

Vs. 1. Hear this word, which I take up for a lamentation over you, O class of ..... (Fill in blank with the name of the class).

Vs. 10. You do not like one who points out your faults, and you deafen your ears to those who speak unpleasant things about you.

Vs. 11. But inasmuch as you further depress those who are already depressed, taunting your brother after your mother and father have censured him, and using the occasion of his shame to take from him that which in his normal moments he would not readily give, you are guilty of injustice, and this word of warning goes to you: You have taken the better half of his room to yourself, but you shall not always live in it. You have surrounded yourself with many comforts—the brighter light, the free-from-static radio, but they will not always be yours.

Vs. 12. For God knows how many selfish ways you have, and how sinful are some of your thoughts—how some of you tease your classmates when they would do good, how some of you are not always fully honest in your examinations, and are selfish and turn a deaf ear to the needy in your city, scorning those who wear shabby clothes. And you who are poor in this world's goods—God knows how bitter some of you are against those who have more than you have, how in your hearts you sometimes wish ill to good men simply because they are rich.

Vs. 15. Hate the bad and love the good, and work to bring justice in your classrooms and homes. God speaks a warning to those who love evil and do unjustly.

Vs. 21. And he says to them: I hate, I despise your rally meetings when you are among those who do unjustly. If your classmate finds you a snob, then I hate your pious worship at your summer assemblies. If, after saying long prayers, you go about saying and thinking ugly, jealous things about your friends, then I hate those pious prayers and I will not hear them.

Vs. 22. Yea, even though you tithe regularly, if you are unjust in deed and thought against anyone, I will despise your tithe. And, if in your heart, you hate your blood-brother or any relative, or anyone, and yet you fill a mission box to overflowing, I will take no delight in your offerings.

Vs. 23. Take away from me all your formal worship services, no matter how well the solo be sung or the music be played. If your heart be out of tune, I will not, I cannot hear your melodies.

Vs. 24. But this I love to hear: justice rolling out of your hearts like a mighty waterfall, and fair play, generous sha ing, sympathy, understanding and happ unselfish co-operation flowing like mighty stream.

For Class Discussion

The above free translation can now b used as the material for the period discussion. Consider it verse by vers Ask for other interpretations of youth guilt in "trampling on the poor."

What part do deeds like the followin have in perverting justice among youn people: (1) Tempting others to spen more than they have to spend? (2) Rid culing friends for expressing disapprova of certain motion-picture films? (3 Calling classmates "sissies" for not doin everything the crowd does? (4) Shun ning numbers of the group who mak friends with young people of anothe race? (5) In fraternities and socia clubs, blackballing a person because h does not belong to your social stratun or is poor or comes from a family tha is not well known?

Other Topics

Tell something about Amos. What other prophets heard God's voice in the wilderness? See Exod. 3: 4; Matt. 3: 1; Luke 8: 29; Acts 7: 30, 38. Compare their messages with that of Amos.

Compare conditions of which Amos writes with conditions in your own town.

Compare the hardships of the peasants of France and Russia before the revolution with the hardships described in Amos 5: 11-12.

Discuss Amos' remedy for a corrupt world.

Stop to consider God's scorn (vss. 21-24). A literary masterpiece! Why not have the class memorize it?

WHAT DO YOU THINK?

1. What is the relationship between religious faith and social progress? Were the men who won the great moral victories of the past motivated by religious faith? Will a man who does not believe in God have the courage and strength to work untiringly for the realization of his dream of a better society?

2. What is the Christian responsibility in connection with the struggle to set up on earth an order of society that is worthy to bear the name, "kingdom of God"? In what sense is that kingdom achieved by human effort? In what sense is it God's gift to the world?

3. Is there need of making our services of worship more dignified, reverent, and beautiful? Is there danger that in improving our services of worship we may let an elaborate liturgy become a substitute for "pure religion and undefiled before God and the Father"?

4. Do we find in present-day life the

sins that Amos charged against ? Can you cite specific instances? he Israelites think that their cere- l observances, added to the fact they were God's chosen people, guarantee their permanence as a ? Could the nation endure if it cted true religion and morality? re any danger that we may come l that we are God's favored nation an sin with impunity? Are Christian people justified in ing money on needless luxuries so many of their fellow-men lack mmon necessities of life and when causes languish for lack of sufficient ?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

School at Worship

eme. "Am I Just?"

lude. Pianist playing one or two as and Amen of "Hark, Hark, My !" (Tune, "Pilgrims.")

Call to Brotherhood. Read Whit- hymn, "O Brother Man, Fold to Heart."

vocation. Pray that we may have hands and pure hearts as we wor- ; that we may be fully reconciled our brothers as we approach God's ; that we may see the beam in our eyes more clearly than the mote in brother's eye.

sponse. The first stanza (or first third stanzas) of "Draw Thou My , O Christ," with Amen, sung by tet or choir.

nouncements.

ripture. Amos 8: 4-6; 5: 21-24. In- ice the reading as follows: Twenty- centuries ago there was born, g the rugged mountains of Judah, southern kingdom, a herdsman ed Amos. Growing to manhood with devotion to his nation's best tradi- , he became indignant at the reports xury, injustice and devitalized re- n that came to him from the cities he northern kingdom. Under Jero- n II, that kingdom was enjoying ter prosperity than at any time since mon, but its benefits reached only influential few. Amos, "the first gn missionary," chose the city of el, during the crowded festival pe- , to deliver his burning message. He unced Israel's ruling classes, the ters who used public office for pri- gain, the indecent luxury built upon oitation of the poor, the venality of courts, and the attempts to bribe God ich sacrifices. Israel's only hope lay horoughgoing repentance, and in a rn to Hebrew democracy, justice, and eligion that regarded human rights. Hear a few words from this daring herdsman-preacher!

Hymn. "When Wilt Thou Save the People?" Sing the first and last stanzas, and read in unison the second.

Discussion. It is startling to discover in this ancient message of Amos references to many social conditions that have striking parallels in our own day. God used a devoted and alert layman to announce that true religion cannot be separated from personal and social morality. One cannot love God without loving one's neighbor. To disregard justice for the poor, especially while living in luxury, would be to dishonor God.

It is easy for us to endorse Amos' words, and to condemn various persons and groups who seem to us responsible for today's vast injustices. It is less easy for us to admit that many Christian people tolerate, without effective protest, nearly every wrong that afflicts mankind, or else that they themselves often are involved in injustices. Do I, for example, ever gamble? Do I ever use liquor? Do I ever attend unworthy movies or read trashy magazines? Do I use my ballot always for human rights, or sometimes for class or party advantage? Do I leave to others the crusades for good government, adequate relief, Christian education and world peace? Have I any investments in companies that use child labor, make munitions, or refuse to cooperate with their employees? Do I contribute to missions, to famine relief and to the church in proportion to all the good things God has given me? Have I shown good will toward all persons who differ with me, and do I always treat justly those with whom I daily live and work?

Jesus, of course, went further than Amos. He knew that when a person "goes halfway" in his effort to be just, he really goes less than "halfway." He exaggerates his own justice and minimizes the other person's. So Jesus urged going the second mile, turning the other cheek and loving the enemy. Justice is achieved not by exact bargaining, but by overflowing kindness, regardless of the individual's merit. Whoever is to blame, a real effort at reconciliation must precede worship at God's altar.

Silent Prayer. Suggest that each one seek forgiveness for past injustices and guidance into new ways of winning justice for all of earth's unfortunates.

Hymn. "When Thy Heart with Joy O'erflowing," or "God Save America," with Amen.

The Finance Campaign

The annual financial campaign is of special concern to the alert superintendent. Most Baptist churches this year are setting aside for the campaign the week of April 14 to 21, as suggested by the denominational calendar. Christian education is far from adequate if it fails to lead folk of all ages into the habit and joy of giving. Nor can young folk find much thrill in giving if their gifts provide only for their own lesson materials, story-papers and special events. Every child and youth in the church school, whether a church member or not, should be urged to contribute regularly to the whole work of the church at home and abroad.

Regular church envelopes should be provided for boys and girls of junior age and over who are willing to use them. The cost of additional sets of envelopes is trivial compared with their work in tying pupils to the church, in encouraging increased offerings, and in creating a life-habit of systematic giving. If pupils cannot give to the church and missions, and at the same time maintain their "school" offerings, the offering to church and missions should always have preference. If the pupil does not attend the church worship, or some junior church program, he may deposit his envelope in the school session offering. If he is absent or on vacation, he may bring his envelopes when he returns. The superintendent often can do more than any other person to tie pupils to the whole program of the church.

The Unified Budget

In most situations a unified church budget is desirable. However, it should not be adopted without adequate preparation. It is the natural culmination of the transition from the distinct, and often competitive, Sunday school to the church school that seeks to train its members for the whole task of Christian living and church responsibility.

This trend has been established in many churches for two decades or more and is steadily growing in acceptance. The unified budget implies that Christian education is as much the concern of the church as is evangelism, social life, the choir, building maintenance, and pastoral leadership. The educational portion of the church budget usually provides for all church school and youth organization expenses, and the expense of the training school, the vacation school, the school of missions, the church library, maps, pictures, slides, project materials, workers' magazines, minor alterations and youth hymnals. The church board or committee responsible for the educational program usually prepares this portion of the budget and supervises its expenditure with the active help of the superintendent and the youth leader. The general use of church envelopes by pupils, suggested above, would be an excellent preparation for subsequent adoption of the unified budget plan.

LESSON 2—APRIL 14

Hosea Tells of God's Forgiving Love

Hosea, chapters 6, 11 and 14

Hosea 6: 1-7; 14: 4-9

6: 1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6 For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

7 But they like men have transgressed the covenant: there ha they dealt treacherously against me.

14: 4 I will heal their backsliding, I will love them freely: f mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the li and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the oli tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they sh revive as the corn, and grow as the vine: the scent thereof sh be as the wine of Lebanon.

8 Ephraim shall say, What have I to do any more with idol I have heard him, and observed him: I am like a green fir tr From me is thy fruit found.

9 Who is wise, and he shall understand these things? prude and he shall know them? for the ways of the LORD are right, a the just shall walk in them: but the transgressors shall fall there

KEY VERSE: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1: 9*

TO BE READ EACH DAY

Apr. 8. M. God Desires Goodness. Hos. 6: 1-7.
Apr. 9. T. God Forgives Sin. Hos. 14: 4-9.
Apr. 10. W. God Loves Sinners. Hos. 11: 8-11.
Apr. 11. T. God Gave His Son. John 3: 16-21.
Apr. 12. F. God Is Faithful and Righteous. 1 John 1: 5-9.
Apr. 13. S. Prayer for Forgiveness. Ps. 51: 1-10.
Apr. 14. S. Blessedness of the Forgiven. Ps. 85: 1-13.

SCRIPTURE SAYS—

By J. W. Bailey

Historical Background

Amos and Hosea were contemporaries. The work of Amos fell in the days of Jeroboam, king of Israel, and of Uzziah, king of Judah. Hosea 1: 1 indicates that in addition to these two, the ministry of Hosea continued unto the time of Jotham, Ahaz, and Hezekiah, kings of Judah. The reign of Jeroboam is described in 2 Kings 14: 23-29, and the reign of Uzziah (or Azariah, as he is called in Kings) is briefly set forth in 2 Kings 15: 1-6. The reign of Jotham is described briefly in 2 Kings 15: 32-38. Chapter 16 of 2 Kings gives an account of the reign of Ahaz; and his son and successor, Hezekiah, is given considerable attention in the story. Hezekiah's reign is described in 2 Kings 18—20.

In 2 Kings 15: 8-31 and 17: 1-41 are vivid pictures of the political unrest in the kingdom of Israel in the days of Hosea. Conspiracy, assassination, and conflict caused the rapid rise and fall of kings, one after another. The end came with the overthrow of the kingdom of Israel in the year 721 B.C. by the military forces of Assyria. This great empire had been dominating the political horizon for a century, but the kings and political leaders seem to have been blind to its ominous threat. They had not listened to the warnings of the prophets. The stories in 2 Kings indicate clearly that the majority of the people and their rulers were spiritually blind and deaf. They went madly and recklessly to their downfall.

The Prophet's Experience

The personal experience by which Hosea came into his prophetic work is described in 1: 2-9 and 3: 1-5. Along with this, one should read the second chapter, in which the symbolism of chaps. 1 and 3 is carried explicitly and directly into the message which the prophet delivered to Israel.

The narrative of the first three chapters has been interpreted in three ways. Some say it is merely an allegory, symbolizing the spiritual relations existing between Jehovah and his people, Israel. They say that Jesus (Matt. 12: 39) used the phrase "an evil and adulterous generation" obviously in a symbolic sense, and that these statements in Hosea are to be so understood. Thus they would represent Israel's lack of faithfulness to Jehovah and his covenant relation with them.

Another interpretation is that Hosea actually went through the experience that is narrated in his book. According to this view, Hosea married a young woman whom he loved and who responded to his love, but who later proved unfaithful to him. She bore children of whom Hosea was not the father. Th knowledge of this infidelity on the pa of his wife broke the prophet's hear and through this tragedy he came t realize the seriousness of Israel's un faithfulness and the depth of the suffe ing love of God for his unfaithfu people. This view also includes the ide that Hosea actually suffered the anguis of seeing his wife abandon herself t a life of shame, that she finally was pu up for sale, and that Hosea bought he back with the provision that she shoul not be reinstated as wife and mother i the home until she had proved hersel worthy of forgiveness and restoration.

The third interpretation is simila except for its view that Hosea's wif was already immoral when he marrie her, and that in accordance with God' directions he took her to his home, gav her a period of probation, finally estab lished her in the home as wife and mother, and made this experience the basis of his message to the nation.

Amos and Hosea

The letter to the Hebrews (1: 1) indicates that God revealed his will to men in fragmentary manner, giving one prophet one truth and another prophet another truth. Amos received his message in the silences of the desert; Hosea found his in the life of the home. Amos went forth to denounce the moral and social wrongs of Israel and pronounced

shment upon the nation because of vicked ways. Hosea preached the suffering love of God.

osea analyzes the inner life of Israel finds the people perishing for lack nowledge. In chapter four he de-es the whole situation in impressive nage. The breakdown within is re-sible for the ruin without. The le do not really know God and are nitting spiritual suicide. Hosea sees as the Ever-loving One, but he also that God is being rejected by the n. This Hosea seeks to bring home nem in every possible way.

he sixth chapter, which is the first on of the lesson of today, indicates the superficial attitude of the nation es it almost hopeless for God to seek nd its heart and to win it back to in loyal devotion. The eleventh ter, which is the center of the sec-portion of the lesson, indicates that gh the love of God for Israel may spurned, yet nothing can break it n or wear it out. Hosea 11:9 shows this unwearying and long-suffering is an essential aspect of the char-r of God. It is one of the greatest sages ever uttered. Chapter fourteen s another appeal to Israel to return h her waywardness and infidelity unto . If the people will return, they will nealed, and their lives will be beau-and fruitful. As Amos is the phet of the righteous God, so Hosea he prophet of a loving God. Both the same results, but for different ons.

LESSON APPLIED

By Howard K. Williams

urpose. To present to the members your class God's love for them even igh they may have wandered from , and to emphasize the requirements true love.

reparation. Familiarity with the phet and his prophecy. Read the phecy of Hosea through. Read what r Bible dictionary has to say of him of the times when he lived.

The Prophet Hosea

Hosea must have been a very lovable aracter. He honored God and sought do God's will. Yet he had a heart-ding experience. He married a woman the name of Gomer. It was a love tch, he thought, and his wife was autiful. When she bore him a son, joy was complete. But the times re evil and Gomer was weak in char-ter. She proved unfaithful to Hosea, l after six years, having born two her children, she left him desolate d heartbroken.

Gomer sold herself into slavery for the ings she obtained. Yet Hosea went t after her, bought her back, and tried to restore her to love and home and honor. Whether or not he succeeded, we do not know. The prophet then saw in his own unhappy experience an illustration of God's feeling toward faithless Israel. In other words, Hosea felt that God had permitted him to have this marital experience, painful though it was, that from it he might learn the lesson of God's love for wayward Israel. Our sad experiences oftentimes are lessons in the larger life.

II. Hosea's Prophecy

The prophecy divides itself into two unequal portions, chaps. 1—3 and 4—14. The first section tells the story of the prophet's personal sorrow and by means of it sets forth God's feelings toward the sinning people whom he has chosen for his own. Had not God chosen Israel, even as Hosea had chosen Gomer? They had proved faithless, yet God still loved them, bought them back from their slavery, hoping against hope that they would respond at last to his love.

The second portion of the prophecy sets forth in many different ways Israel's spiritual decay, and it gives God's appeal to Israel to return to him: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity" (14:1).

III. A Lighthearted Repentance

The printed portion of our lesson introduces us to the fickleness of the people. They had sinned grievously. When their consciences had been stirred a little, they said: "Oh, well, God loves us. We shall return to him. He has torn us, but he will also heal us. After a couple of days—three at most—we shall be all right again. Doesn't he send the gentle rains and by them make the barren lands become a field of fruit and flowers?"

Much religious thinking today partakes of that philosophy. "Sin is not so bad, really!" people say. "We can take it up and let it go at will. What we do doesn't make much difference in the end. God loves us too greatly to make us suffer very much."

But this sort of lighthearted, superficial repentance will not do. Are you really, in your heart, sorry for your sins?

IV. How Does God Feel?

What can a loving father or mother do with a persistently wayward child? A boy just turned twenty-one decided he was going out into the world to be free. His father and mother loved him. He was their only child. They sent for the minister to talk with the boy. They had done all they could. But even as the minister arrived, the boy went walking down the street, nonchalantly waving goodbye to his weeping parents. What could the parents and the minister do?

"O Ephraim, what shall I do . . . . for your goodness is as a morning cloud" (that holds no rain).

"O Jerusalem, Jerusalem, how often . . . . and ye would not!"

No mother or father or lover ever grieved for an unrequited love more than God does.

"Come do this! Your father loves you too much to whip you!" said one little girl to another.

"O, but my father *does* love me and would not want me to do it," replied the child, "and so I won't."

How can it be that we sin against such love! And yet we do. You feel bad when someone sins against your love for them. How then must God feel? Yet God keeps watch from the hilltop, like the father of the prodigal son, and says, "Perhaps my child will come home today!"

Love is inseparable from pain. The more a person loves, the more he is open to pain. A movie star who can love and marry and be divorced, and love and marry and be divorced *ad infinitum*, may cry at the loss of one of the objects of his so-called love, but he will be shedding only crocodile tears. His affection, like the little child's is only a superficial fascination, one that will be cured by the next new fancy. But a person who loves another supremely, can be profoundly hurt by a sin against that love. God's love is to man's as the heavens are higher than the earth.

V. Love Rejected

With God's love as the promise, men argue in two different ways. Says one, "Since God is love, I am safe to do as I please. He will not permit his loved ones to suffer. I do not believe in hell."

This was not Hosea's reasoning. Hosea says that because God is love, the punishment of those who turn from God will be all the greater.

Though Christ laments over Jerusalem, saying, "O Jerusalem . . . ." the end of the sentence is, "Behold, your house is left unto you desolate."

In *Reaching for the Stars*, the author shows how one after another of the finer things have been crossed off the German program of living by the Nazi regime—the independence of the church, the best in music, the skilled physicians, the sanctity of home life, and how in their place one finds godlessness, hate, force. This is a sin against the Highest. God is not casting the nation into hell; the leaders are choosing hell for themselves.

Well does one writer say: "Believe then in hell, because you believe in the love of God—not a hell to which God condemns men of his will and pleasure, but a hell into which men cast themselves from the very face of his love in Jesus."

Dante pictured hell, not in terms of fire, but as solid ice in which the soul that strives to be free finds itself frozen the more solidly. All the sacred fires of life are quenched by the sin against love. So Gomer, in sinning against love and home and motherhood. So also Israel! So also in our own lives when we turn our back upon God! We plan to do as we please, only to find that our *freedom* becomes our *bondage*. The happiness we sought is turned into grief. Do you believe in hell?

VI. Lesson Application

"Who is wise?" the prophet asks in concluding his prophecy. "Who is prudent?" The answer is obvious: he who thinks far enough and deep enough to know that God's love is at once *his hope* and *his despair*.

God's love is our *hope* if we walk in it, falling perhaps, but ever rising again to travel on. Jerry McAuley said that he always fell on his face toward the cross, the emblem of God's redeeming love. God's love is our *despair* if we turn our back upon it. If we travel life's path with our backs to the sun, we find before us the ever-lengthening, darkening shadow of our wayward selves.

How beautiful was the life of Sidney Lanier, the poet who gave us the "Crystal Christ" and many other beautiful poems. Sick and unable to do his work, he yet lived in the love of Christ. His last finished poem was entitled "Sunrise."

"I am strong with the strength of my
lord the Sun:
How dark, how dark soever the race
that must be run,
I am lit with the Sun."

So may we walk through all of life in the sunlight of God's love, until at last we shall turn the final bend in the road to find our Father's welcome and love that is complete.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

The Scripture for today's lesson lends itself to responsive reading—not a verse-by-verse response, but a reading by groups who represent the following: (1) the people who have transgressed (Hos. 6: 1-3); (2) God (6: 4-7); (3) the narrator, who gives a summary of chaps. 7—13, which will have to be worked out before class; (4) God (14: 4-8); (5) (Hos. 14: 9).

Or you might like to experiment with a verse-speaking choir, selecting a small group to read the lesson in unison. By no means should this be done haphazardly and on the spur of the moment. The reading should be rehearsed so that the final performance is as finished as the singing of an anthem by the choir. In some classes the reading can be made more effective by having the members of the verse-speaking choir wear robes.

Teaching the Lesson

Context. To understand fully the lesson text we must study its context. The first half of our lesson comes from chap. 6, which Dr. J. M. P. Smith, in his recent translation entitles, "Israel's Deep Depravity Belies Her Facile Repentance." This chapter follows "The Denunciation of Israel as a Faithless Wife" (Hos. 2: 2-13), "The Idolatrous Apostasy of Israel" (Hos. 4: 1-19) and "The Guilt of Israel and Judah and Its Punishment" (Hos. 5: 1-14). Chap. 6, vss. 1-3, are the easy words of repentance with which these people, when in trouble, turn to God. God, however, sees through their superficial repentance, likened in vs. 4 to a morning cloud and dew that goeth early away. In vs. 6 God speaks in no uncertain terms of his desire for goodness. Vs. 7 is full of God's sorrow at this surface repentance.

Following this, our text skips over the chapters telling of the inner corruption of Israel (Hos. 6: 11*b*—7: 7); Israel's disloyalty in foreign affairs (Hos. 7: 8-16), the punishment of idolatry (Hos. 10: 1-8), and the destruction of Israel (Hos. 13), and brings us to Hosea's earnest plea for Israel's return to the Lord (14: 1). In vss. 2 and 3 of chap. 14, Hosea indicates the means for this return—repentance! In vss. 4-8 he bursts forth with the song of God's forgiving love, a perfect prelude to John 3: 16. Vss. 4-8 are God's words to Hosea. Vs. 9 contains Hosea's own conclusion and warning.

Golden Text. The text for today is 1 John 1: 19, but many verses in the Scripture lesson itself are also "golden." Before the Scripture reading, ask the class to be on the lookout for a verse that appeals to them as another suitable text. Take a few minutes after the reading for a report on these selections with reasons for each one. Consider the Golden Text as printed and ask for a comparison of it with the verses chosen from the lesson itself. (Mind that you keep an eye on the clock.)

Review. That you may keep in mind the aim for this quarter, "To study the messages from the prophets in order to discover their meaning and value for our times," review the message of Amos studied last Sunday. Amos, a shepherd and dresser of scyomore trees, heard God's voice in the wilderness. Amos' plea was for justice. He was a "stern prophet of righteousness who saw the wickedness of Israel and cried out in divinely inspired anger against it."

Hosea's New Note. Turn now Hosea and discover: (1) Wherein message is like that of Amos. Co pare Hos. 6: 6 with Amos 5: 22. The new note in Hosea's message. Co pare Amos 5: 1 with Hos. 14: 4 to cover there the prophet's insight i God's forgiving love. In the light of t comparison explain the stateme "Hosea stands closer to Jesus th Amos."

Out of a Heartache. Hosea's messa was born in a travail of personal s row. His wife, Gomer, was unfaithf It is from this experience that Hos borrows his figures of speech, likeni Israel's apostasy to the faithlessness his wife (Hos. 2: 2-13). Hosea mu have loved Gomer deeply and forgiv her; otherwise he could not have been tune with God's forgiveness of Isra Heartaches are not all pure calamiti Out of Hosea's came a wonderful unde standing of God's forgiving love. Out an hour of "severe loss and great d pression" came George Matheson's hym "O Love That Wilt Not Let Me Go." that hour the hymn flashed into his min "It was not composed," he says. " came as an inspiration."

Can your class think of other hear aches from which great messages hav come?

What do we do with our heartaches Do we allow our disappointments t make us bitter, or do we, like Hosea, us them to draw ourselves closer to th heart of God until we come to under stand his great heartache the better?

For Discussion

1. Hosea's Use of Metaphors.
2. Comparison of Hosea with Amos.
3. The Sins of Hosea's Day and the Sins of Our Day.
4. God's Forgiving Love Compared with Human Justice.

Special Assignment

Think of the New Testament as a symphony and of today's lesson as the prelude in which is played the main theme—forgiving love. Then trace the theme through the Gospels, bringing to the attention of the class those parts where this motif is sounded.

WHAT DO YOU THINK?

1. What parallels can you trace between Hosea's unhappy domestic experience and God's disappointing experience with Israel?
2. What encouragement and hope does the prophet Hosea hold out for any Christian who may have backslidden, but who now is willing to return to the Lord?
3. In what ways do men today sin against the long-suffering love of God?
4. Need any man let his life be broken

domestic tragedy, however severe?
ou believe that God can restore
man's loss or else re-establish his
n a new basis?
Do you think that God ever forsakes
n? Does he ever forsake a nation?
ere any limit to his patience and

Have you ever given any serious
ght to God's pitying, yearning love?
you ever considered God's an-
ed cry, "How shall I give thee up?"
. 11: 8.)
In what respects does the teach-
of Hosea resemble that of Amos?
t difference in point of view do you
ver?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

School at Worship

eme. "A Vigorous Church."
elude. Pianist playing two stanzas
Amen of "I Love Thy Kingdom,
." Soloist then sings stanzas 2, 3
4 of the same hymn, with Amen.
vocation. Give thanks for the Chris-
church, for the Master who gave it
, for faithful souls whose witness
etuated its influence, for its daily
dictions upon our present-day life,
the hope of a better world which
spires.
esponse. Pianist playing, or choir
ng, one stanza, with Amen of "Blest
he Tie That Binds."
nouncements.
ymn. "We've a Story To Tell to the
ons."
cripture. Ps. 84: 1-4, 8-11. (An ex-
nt passage for a well-prepared
al reading.)
iscussion. On this day when churches
ss the land enter upon enlistment
k we do well to stress the supreme
ortance of the Christian church. Our
ch school is a part of the church.
organizations for men, women and
h are the church's means of minis-
g to varied needs. The church build-
provides for worship, study, fellow-
and service. The pastor, caretaker,
nist and choirs are our ministers,
haring in the ministry of Christ.
ut beyond our own community, our
rch enables us to extend our service
eedy and pioneering Christian com-
nities in this nation, and to great
sion enterprises in China, Japan,
ma, India, Africa and the Philip-
es. Through evangelism, education,
lical and industrial institutions, liter-
re and colporters, we can reach mul-
ied thousands with the message and
spirit of the gospel—all at an over-
d cost of less than one-eighth of our
sion gifts!

A work of such pre-eminent value and of such wide outreach requires service and support proportionate to its need. For every adult, youth and child who has profited by the church's ministry, giving should be a joy rather than an obligation, a gift of love to the church's Lord. May we not, this year, prove the consecration we profess by putting first things first in our stewardship of time and money, influence and service?

Hymn. "O Church of God, Our Solitude Forsaking." (Tune, "Finlandia"), sung by soloist or quartet, or read by reader while tune is played. The hymn was written by Dr. R. W. Schloerb, of Hyde Park Baptist Church, Chicago. It may be found in *Hymns for Creative Living.*

Reading. "The Church."

The Church surrounds our birth with a halo of holy aspiration.
It fills the mother's heart with the purest love of heaven.
It invests the new home with a sense of divine presence.
It frames on childhood's lips the simple prayers that make God real and stir the hearts of parents to deeper devotion.
It fosters in the growing soul through a glad fellowship of learning the knowledge and habit of love.
It impels youth to dream dreams and age to see visions of a redeemed humanity.
It encourages friendships that enrich life through sharing a divine purpose.
It purifies the love of man and maid, and sanctifies the bond of marriage.
It opens the Bible that all my find guidance for life's pathway.
It bestirs the careless and sinful to penitence and holy ambition, and challenges all men to a supreme surrender to Jesus as Savior and Lord.
It provides myriad forms of service that employ our talents in worthy enterprise.
It reminds us that life is more than food and raiment, and consists not in the abundance of things.
It fortifies faith and courage in times of temptation and perplexity.
It invites us to the sanctuary, where with joyous song and earnest prayer, noble thoughts and quiet atmosphere, we pick up life's broken threads, renew its high purpose, and find the peace of a divine comradeship.
It takes the message of redemption to the ends of the earth, and builds a world fellowship transcending all human barriers.
It gives birth to prophets and crusaders with burning zeal for a new world where God's will shall be law.
It discloses the Father's love in the hour of pain or bereavement, and enables us at last to enter the valley of the shadow with courage and a conquering hope.
The church has made many mistakes; it consists of fallible folk like ourselves; it often forgets the spirit and purpose of its Master.
But it has within it the power of renewal, for the Spirit of God ever finds new saints and prophets.
So His Truth is marching on; and men and boys, the matron and the maid, who would live gloriously for an enduring cause—they follow in His train! —(L. E. J.)

Hymn. "Rise Up, O Men of God," a stirring hymn by Dr. William Pierson Merrill. (If unfamiliar, substitute "O Zion, Haste.")

Children's Giving

Children's giving through church envelopes needs a basis of intelligent interest. Children need to know where the money goes, to see sketches and pictures, and to hear stories of the work it does. One junior group dramatized the facts for the entire congregation. A huge duplex envelope was painted on a sheet of tough paper, 6 by 12 feet in size, and attached to a crude frame. Children stepped from behind the "church support" side, carrying electric light bulbs, a toy gas range, a scuttle of coal, an insurance policy, and so forth, to tell in a sentence how their money served the local needs. (They even brought forth the janitor and the pastor!) Others, in costume, came from behind the benevolence side of the envelope to tell how their gifts sent missionaries in varying numbers to needy lands the world around. It was not surprising that this group of thirty to thirty-five juniors gave over $65.00 to church and missions in a depression year, and were thrilled to do it.

Put Them To Work!

New members of the church, received during the pre-Easter campaign, need special concern on the part of teachers, parents, and church leaders, if their Christian decision is to be vital and far-reaching. They must feel that they are needed, that there is something for them to do. Some may join a junior choir. Others may begin regular attendance at worship. Still others may be asked to arrange chairs and hymnals, pass out bulletins, take bulletins to shut-ins, call on absentees, sing at the hospital or home for the aged, participate in the department worship, bring new friends to the church, set the pace for lesson study in the class group, or seek to raise the standards of conduct. All should be urged to establish home devotions and to enlist their comrades for Christ and the church.

LESSON 3—APRIL 21

Micah's Vision of Peace

Micah

Micah 4: 1-5; 5: 2-5a

4: 1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lo of hosts hath spoken it.

5 For all people will walk every one in the name of his g and we will walk in the name of the LORD our God for ev and ever.

5: 2 But thou, Bethlehem Ephratah, though thou be little amo the thousands of Judah, yet out of thee shall he come forth ur me that is to be ruler in Israel; whose goings forth have be from of old, from everlasting.

3 Therefore will he give them up, until the time that she whi travaileth hath brought forth: then the remnant of his brethr shall return unto the children of Israel.

4 And he shall stand and feed in the strength of the LORD, the majesty of the name of the LORD his God; and they sha abide: for now shall he be great unto the ends of the earth.

5 And this man shall be the peace.

KEY VERSE: *And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a swo against nation, neither shall they learn war any more.—Mic. 4: 3*

TO BE READ EACH DAY

Apr. 15. M. The Vision of Peace. Mic. 4: 1-5.
Apr. 16. T. The Prince of Peace. Mic. 5: 2-5*a*.
Apr. 17. W. The Security of Peace. Isa. 11: 6-10.
Apr. 18. T. Peacemakers. Matt. 5: 9-16.
Apr. 19. F. The Way to Peace. Isa. 2: 1-4.
Apr. 20. S. The Kingdom of Peace. Ps. 72: 11-19.
Apr. 21. S. Kept in Perfect Peace. Isa. 26: 1-4

SCRIPTURE SAYS—

By J. W. Bailey

Historical Background

Micah 1: 1 locates the ministry of Micah in the reigns of Jotham, Ahaz and Hezekiah, kings of Judah. Comparison with the opening verses of Amos and Hosea will show that Micah was a later contemporary of these two prophets. He prophesied against both Samaria and Jerusalem, but he was concerned primarily with Judah, the land in which he lived.

The reign of Jotham is described in 2 Kings 15: 7, 32-38. On the whole, he was a good king, but he permitted the "high places" to continue—centers of immoral and idolatrous worship.

The reign of Ahaz is described at considerable length in 2 Kings 16: 1-20. He is reported to have been guilty of indulging in the worst kinds of moral and social evils, and even of influencing others to engage in human sacrifice. The latter part of the chapter describes his changes in the sacrificial arrangements of the Temple under the influence of what he had seen in Damascus. He was also guilty of the political folly of buying the assistance of Assyria in his conflict with Damascus and Israel, when these two kingdoms formed a coalition against him. The result of this and kindred political maneuvering was disastrous to all three of these small countries.

The reign of Hezekiah is described in 2 Kings, chaps. 18—20. In the sixth year of his reign in Judah, he saw the kingdom of Israel destroyed by Assyria. Hezekiah carried through the most sweeping religious reforms that the people had ever known. The prophet Micah (see chap. 1) was preaching before the fall of the kingdom of Israel, but he saw its fall approaching and predicted the disaster in vivid language.

The Prophet

Micah (1: 1) was a Morasthite, which means that he was from the village of Moresheth, or Moresheth-gath (1: 14). Gath was one of the five chief cities of the ancient Philistines along the Mediterranean coast. Goliath, the giant whom David slew, was from Gath. The expression Moresheth-gath is to be understood in the light of the expression "the cities and their villages," used a number of times in Joshua 15 and 16. Thus Moresheth must have been one of the villages in the vicinity of Gath, the chief city of the section.

The village was located about 1,000 feet above sea level among low hills overlooking the highway that ran through the Mediterranean coastal plain. Numerous caravans traveled this highway in easy view of the town of Moresheth. Thus Micah had abundant opportunity to observe conditions in his own land and to talk with travelers from other countries.

Micah is sometimes called "th prophet of the poor." In chap. 2 h describes at length the greedy spirit an the corruption and cruelty of the ric landowners. He is in deepest sympath with the people who bear heavy burden and are unable to free themselves fro oppression. In chap. 3 he condemns th princes, priests and false prophets fo their wickedness and unworthy leade ship, and predicts the downfall of all o them. In 2: 3-5 he proclaims the impend ing ruin of the rich land-owning classe The conscience of Micah is keen, hi sympathy is deep, and the language o his condemnation is forceful and cutting

The Message

The first part of the lesson deals wit the prophet's vision in chap. 4. In thi connection one should read Isaiah 2: 2-4 The two passages are very similar i their presentations of Judah's hope fo the future, a common conception amon the prophets. But Micah presents thi vision with special vividness and appeal For a somewhat more extended vision o the same general character, read Isa 9: 1-7 and 11: 1-10.

The second phase of Micah's message (chap. 5) presents not simply a vision of the future, but a conception of the Messiah who was to have so significant a part in the future. The reference to Bethlehem connects this vision with David, whose home was in Bethlehem. The Messiah was to be a descendant

vid. The Ephrathah mentioned here he source of the term "Ephrathite" ed to Jesse, the father of David am. 17: 12). From Gen. 35: 16, 19 48: 7 it appears that Ephrathah or ath, was the ancient name for ehem. The name "Bethlehem" s "house of bread," which probably ates the fertility of that region.

cah 6: 6-8 expresses the dominant of Micah's preaching, and is one high points in the Old Testament. as forth a conception of religion even yet we fail to appreciate and nto practice. It has been said that 11: 28-30 is the high point of the Testament and Mic. 6: 6-8 is the point of the Old Testament. The r is "a great invitation" and the "a great challenge."

LESSON APPLIED

By Howard K. Williams

rpose. To discuss the need of peace the way by which peace can be ght about.

eparation. Read all you can find this prophet and his work. Con- the absence of peace in the world and the plan which the Bible gives btaining it.

e Prophet Micah

cah was a native of Moresheth, a niles south of Jerusalem. He lived the same time as Isaiah. Like , Micah was a rural preacher, and ns of the cities particularly called his denunciations.

he Prophecy

e prophecy, as we have it, is not a e discourse, but probably a sum- of Micah's teachings. The book been variously divided, but a very e method is to begin a new division ever Micah's exhortation, "Hear," rs; namely; 1: 2; 3: 1; 6: 1.

e general trend of the prophecy be indicated briefly. In the first n, the Lord speaks from his holy le. The vividness of the account is ly lost in the translation, for Micah upon the names of the places he ions. For an illustration, see -13:

t it not in Gath (Tell-town) . . . . l thyself in dust in Beth Aphrah (Dust-town) . . . . inhabitants of Zaanan (March- town) marched not forth . . . . d the chariot to the swift horse, thou dweller in Lachish (Horse-town)."

pace will not permit further examples, this play on words runs through the ter. The prophet speaks against atry, social wrongs, and the desires he people for lying preachers.

In the second section, there is a mingling of hopelessness and hope. The hopelessness is due to the false leaders (3: 1-4). How true that is today! The hope lies in the true and faithful church (4: 1-5).

The third section gives an impressive dialogue between the people and the Lord, and the hills and the mountains are called upon to be witnesses. The Lord tells the people that formal sacrifices will not do. Only loyalty to God will bring peace between God and man, and between man and man.

III. The Place of Peace

God's house is a place of peace—or should be. When there is strife within the church, we can expect worse in society at large. Only as Christians learn to adjust their differences amicably can the world at large be brought to a condition of peace. The forming of a true Christian brotherhood within each local church is the first step toward world peace. Here is the work cut out for every Christian preacher and every real Christian. No work is more difficult, or calls for more patience and skill and Christlikeness.

Well did Dr. Jefferson say, "The preacher is impotent without the assistance of the brotherhood. His words will never catch fire unless the brotherhood creates the atmosphere in which gospel truths blaze. . . . . Even the Lord himself could not get twelve men to sit together at a table on the last night of his life on earth without an exhibition of petty irritation." Dr. Jefferson called attention to the fact that in a city it is hard to build a true brotherhood because people scarcely know one another, and in the country it is difficult to build a true brotherhood because the people know each other so well. So here we have the fundamental task. To obtain world peace, we must cultivate that peace within the local church.

In today's lesson Micah expresses his assurance that some day "the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills" (4: 1). This is Micah's figurative way of saying that supreme above all else will be God's house, where "he will teach us of his ways" (4: 2). This is the beginning of peace. We can never expect peace among men unless men are taught of God.

IV. The Peace of Life

Did you ever have the sad duty of visiting the morgue? You spoke in whispers. You walked softly. It was a quiet, peaceful place, but its peace was the peace of death. After all, a morgue is not a pleasant place. Some people say, "I shall stay apart from the church and not get mixed up in its differences," or "I'll not mix with other people, and in that way I shall have peace." But that is the peace of a morgue. It is also cowardly, an evasion of the problem of finding a way to peace. The peace that Micah offers in the church is the peace of life and activity.

1. "*Come, and let us go up.*" Here is the peace of invitation and activity. The best way to have peace among ourselves is to get busy helping somebody else along the upward path. An introvert is a trouble breeder. He is always looking for slights. If people in a group whisper, he is sure they are saying something about him. Becoming too busy leading people upward to fight for one's self, or even to become offended, is a sure path to peace. Are you that sort? When *many* of us say, "Come, let us go up to the house of the Lord," many nations will come up to it. How many in this class invited anyone to church this morning, or said, "Come along with me!" during the past week? The past month? The past year?

2. "*To the house of the Lord.*" Do we remember that the church is the house of the Lord? It is not a social club. It is a place where we meet God. If we do not meet God in church, then either we are wrong or the church is wrong, or both. Only as we meet in God's house can peace come.

3. "*He will teach us his ways.*" "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "I have to study to get my lessons," says the schoolboy. But his lessons are easy in comparison with God's lessons for us. God's ways are truly unbelievable. You think you are smart because you can solve difficult mathematical problems? Can you return good to someone who has wilfully injured you? To do that you must be even smarter! You are proud that you have mastered a difficult number on the violin? That is an easy victory in comparison to obeying Christ's challenge, "Follow me." Are you willing to learn God's ways?

4. "*And we will walk in his paths.*" There's the rub! To get our theory in practice. The medical student must learn to apply his theoretical knowledge to a sick person. The builder must learn to transform the blue print into a building. The Christian must learn to "*do the doctrines.*" If everybody were to put into practice the Golden Rule, how long could war continue? Would there be strife between races, nations, classes, individuals?

V. The Result

The result of a loyal church, active in learning and doing, would be that streams, purified like the clouds of heaven, would flow down to make fertile the

arid plains of life. Suppose everybody, everywhere, earnestly sought in God's house to learn God's truth, and then everybody, everywhere, went forth from the meeting to live his life according to what he learned? What then? The prophet undertakes to tell us. (See Mic. 4: 3-5.) He says there would be:

1. *Peace.* Swords and implements of war would be turned into tools and implements of peace.

2. *Prosperity.* Peace instruments are productive; war implements are destructive. Peace instruments enrich; war implements impoverish. Read the papers today. Note the sinking of expensive vessels, the bombing of cities, and the destruction of life and happiness. This very morning as I write, the paper gives a picture of a little girl whose arm was blown off in an air raid. But in a Christian peace, when Christ truly reigns, "they shall sit every man under his vine and under his fig tree; and none shall make him afraid."

3. *Security.* There will then be a security which the world now does not know. A little English girl, who had just been told that she had a baby sister, anxiously asked, "Can you get a gas mask for her from the government?" Born to live in fear in this day of war and banditry and ungodliness! A godless world means a world of fear. Christ in all hearts is the only way to security.

VI. The Only Hope of Peace

So Micah goes from the church to the Christ of the church. "This man shall be the peace." He is our only hope; there is no other. He alone, through his church, can save this warring world. Do you believe that? Do you act as though you did?

A commissioner of King George III is said to have made overtures to one of the American Governors desiring him to do something that the Governor thought dishonest. "We will give you fifty thousand dollars and an office in the British Government, if you will favor us in this matter," came the whisper.

The Governor replied, "I am not worth purchasing, but, sir, such as I am, the King of Great Britain is not rich enough to buy me."

We need such a spirit within the Christian church. Only such loyalty to Christ and to his church can bring peace on earth. Are you manifesting that loyalty?

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

Today's text has the fine edge of all inspired writing. Beautiful words to lift the soul! Every last sleepy member of our class should have the opportunity to read each word. In order that all may experience this privilege, divide the class into two groups and have the lesson read responsively. Then have it read again, reversing the order of the starting. Let the whole class join in reading the last verse (Mic. 5: 5*a*), "And this man shall be our peace."

Aim of the Lesson

The lesson topic recommended for young people and adults is "The Way to Peace." May I change it to the "Garden of Peace"? That term fits a certain analogy that comes to my mind in these days of spring planting. Many a person finds calm and strength and poise working in the garden. The Garden of Peace also gives rewards for labor. Micah's prophecy is a garden blooming with flowers from an ancient divine sowing. From his garden we gather seed to plant in our hearts and minds today, praying that the harvest may be great.

Having a son who is fast approaching the draft age, and being interested in hundreds of other mothers' sons, I come to the examination of the "seeds" which Micah offers with a mixture of eagerness and fear and trembling. So much depends upon these seeds and the way we plant them. Pray for a rain of wisdom!

Micah Plots Our Garden

1. *Seeds.* In vss. 1 and 2 of chap. 4, Micah gives us some seed for our garden. The package is labeled "Loyalty to the Church." The first thing we shall have to do is to define "church." We do not want our lesson to narrow itself to a petty argument over the minor faults of particular buildings; the church is bigger than any number of bricks and any amount of cement. And yet in today's lesson church buildings do figure, for they are our "houses of the God of Jacob." So, a warning to all teachers: Do not be too narrow in your definition, but also do not be so broad that you find yourself without a place for your class to "flow unto."

What effect does church attendance have upon the humane qualities in our natures—unselfishness, sympathy, compassion? What effect has war upon these same qualities? List other characteristics and divide them into two groups: (1) constructive, (2) destructive. (The same characteristics, for example, bravery, may belong in both groups, depending upon the circumstances in which it is manifested.) Now go over the lists again and redistribute the characteristics in two lists: (*a*) Ideals of church members, (*b*) standards of war.

What dangers to the peace of the world does disloyalty to the church hold? Does our own disloyalty have any weight? In connection with habits in church attendance, does the verse, "Litt Drops of Water," have any meaning?

2. *Tools.* In vss. 3-5 Micah lists th tools for the cultivation of our garden peace. Read these verses through, su stituting "we" for "they." Does this ne version put any compulsion upon us individuals to beat our own "sword of jealousy, resentment, hatred and sel ishness into "plowshares" of appreci tion, sympathy, love and co-operation What are we doing about it?

Too many church members think a prophet only as one who foretel future events. They forget that he principally "one who speaks for God. Note the difference it makes when w look upon these verses in the light of th latter definition.

Young People Plant for Peace

1. When they strengthen their loyalt to the church.

2. When they do something about thei own "swords" of jealousy and hatred Members of one class I know are writin letters to estranged friends acknowledg ing their own faults. Some lovely ex periences are resulting.

3. When they notice the toys of th little children around them and discour age their playing with toys of war, an help them to find enjoyment in toys o peace and in constructive activities.

4. When they study internationa affairs and try to think them through t the end of peace for all the world.

5. When they earnestly pray for ligh on the problems of the world and wher they pray for the rulers of all nations.

WHAT DO YOU THINK?

1. Most war-makers say that they de plore war, but that they are under neces sity to wage it (self-defense, economic needs, etc). Is war ever really "neces sary"? How did the conditions arise that make war seem necessary? If they are of human building, might not the same men unite to build a different set of con ditions—a "necessity" for peace?

2. To what extent has our nation been influenced by a desire for world-wide empire? What are the perils in such an ambition? To what extent are wars due, not to actual needs, but to each nation endeavoring to excel all other nations in power and greatness?

3. Is any nation ever in a position of such unassailable righteousness that it can pass judgment upon all other nations? Does a natural prejudice in one's own favor always make each nation feel that its sins are less than its neighbors? What did Jesus say about judging?

4. In our thinking of national issues, to what extent are we influenced by propaganda? Through what channels does this propaganda reach us? How

we distinguish truth from falsehood? ch holds the greater danger, strict orship or complete freedom of ch?

Has democracy ever succeeded ng a people where there was no endence upon God and no desire to rd the rights of others equally with s own? In other words, is the teach- of true religion essential to the ess of our American democracy?

Have we as a nation given the ld a very convincing demonstration the superiority of the democratic n of government? What improve- ts need to be made in our national ?

What must be Christ's feelings n he sees men engage in war? Is war ever so fully justified that ist can bless it? When diplomatic military measures fail to secure ce, is it time to try Christianity?

■

r is significant that Jesus, in his aching and teaching, laid down no ific program of social reform. ugh not unmindful of the social in- ice which prevailed in his day, he ressed himself always to the hearts nen. He sought, by precept and ex- ple, to correct their motives, to purify springs of conduct; for he well knew t a right heart would prompt right uct.

he man who has Christ's spirit in his rt cannot shut his eyes to the needs hose about him; he cannot wink at injustice which is in the world. It s up in this: that there is no vital gion if it is divorced, in its expression, n love of one's neighbor; and, con- sely, no program for social betterment succeed apart from the support given regenerated, Christ-minded individ- s.

He who fearlessly denounces the op- ssors of the poor, who demands that courts judge fairly, and that public cials discharge their offices with integ- and dispatch, has fellowship with l's prophet, Micah.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

e School at Worship

Theme. "Swords or Plowshares."

Prelude. Pianist playing "The Son of d Goes Forth to War," one stanza, h Amen.

Scripture. Hear the words of Micah, e of the greatest of the Old Testa- nt prophets. (Read Mic. 4: 2-4.)

Hymn. "The Son of God Goes Forth War." Contrary to the martial suggestion of its opening line, the hymn deals with a different type of warfare, the warfare of martyrdom, of nonviolent good will, of banners stained by one's own blood, of prayer for aggressors, of patient cross-bearing through the strength of a vision of the Master. It was this kind of warfare that made the church triumphant in the early Christian centuries. Dare we follow in their train?

Invocation. We implore thy forgiveness, Father, for our part in the vast sin of war, for our trust in ways of violence rather than in thy way of love, for thy church's wavering witness to the power of the cross. Grant us a clear understanding of Jesus' life and message, and a new courage to follow him at whatever cost.

Picture Meditation. "The Conquerors," by Pierre Fritel. See the picture and interpretation in the November, 1939, Baptist Leader.

Solo. "Recessional," by Rudyard Kipling. Available also as solo with chorus. If time is limited, the corresponding hymn, "God of our Fathers, Known of Old," may be read by a selected reader.

Discussion. If the "civilized world" can find no better way to settle its economic conflicts than by murdering ten million men, maiming twenty million more, and getting less than nothing for all its pain and wreckage and bankruptcy, civilization is indeed insane and sick unto death.

If Christians continue to condone, and to participate in, "defensive" wars to "protect" home and religion, democracy and victims of aggression—when mass murder only endangers them the more—we may expect war to continue as long as men inhabit the earth, and we will keep Christ hanging on his cross.

If Americans continue to delude themselves, hoping to avoid war while building colossal armaments, planning a wartime dictatorship, and refusing to take the slight risks of peaceful international co-operation, we shall deserve to lose the freedom we profess to cherish.

Is it not time that we, at least, who claim Jesus as Lord, should determine to take our cue from him, and not from Barabbas, who met aggression with violence? Despite perennial efforts to justify particular wars by appeal to some word or deed of Jesus, there is no shred of evidence in the Gospel records that Jesus would countenance any war. On the other hand, there is overwhelming evidence that he relied, and urged his disciples to rely, only upon the superior might of self-sacrificing, undefeatable good will in overcoming the lesser might of evil men.

Not only did Jesus say, "Blessed are the meek, the merciful, the peacemakers, the persecuted"; "Forgive seventy times seven times"; "Love your enemies"; "Cast the beam from thine eye before plucking the mote from thy brother's eye"; "Put up thy sword, for all they that take the sword shall perish with the sword"; "My Kingdom is not of this world, else would my servants fight"; but he also wrote his faith in love with his own blood, regarding his enemies with pity and praying for their forgiveness! Even in his cleansing of the Temple of its religious racketeers, there is no evidence that he hurt a single man; and if there were, it would scarcely justify mass murder!

We claim Jesus to be the divine Son of God. If we are honest, we mean that the spirit of Jesus, the spirit of unconquerable good will, is one with the spirit of the Almighty Father at the heart of the universe! That being true, love is more than a beautiful sentiment; LOVE IS OF GOD, the *ultimate* power of the creation, that no evil force can challenge and overcome! It is the only *practicable* way in this world or the next. DARE WE BE CHRISTIANS amid popular clamors for a futile "defense"? Dare we build a new world, safe for faith and hope and love?

Prayer. If it is available, and time permits, read the "Prayer against War," by Walter Rauschenbusch, in his *Prayers of the Social Awakening.*

Response. "The Lord Bless You and Keep You" (tune, "Benediction").

Summer Assembly Policy

The policy of the church and its school with respect to the summer assembly needs attention well in advance of the summer season. That policy may be determined by the church board, the board of education, or a special committee thereof. In any case, the wisest youth leaders should have a part in the decision. The primary aim is to see that the most earnest and promising young folk in the church are enabled to attend the assembly and to profit by its stimulus to Christian life and service. How to finance the expenses of at least a few delegates each year, how to select the delegates, what proportion of the expense to provide, how to promote interest, how to utilize the inspiration and training given by the assembly throughout the year—these and many other questions will need to be settled soon and competently.

Catch Up!

Only one more Sunday remains before the close of the denominational year (and perhaps of your church year). A word from the superintendent reminding folk of the value of paying pledges in full, or of the wisdom of making special gifts if they have made no pledges, may assist greatly in the attainment of a worthy goal, and thereby serve the world's need of Christ.

LESSON 4—APRIL 28

Isaiah Comforts an Afflicted People

Isaiah, chapter 40

1 Comfort ye, comfort ye my people, saith your God.
2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.
3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.
4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:
5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.
6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:
7 The grass withereth, the flower fadeth: because the spirit o the LORD bloweth upon it: surely the people is grass.
8 The grass withereth, the flower fadeth: but the word of ou God shall stand for ever.
9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!
10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.
11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

KEY VERSE: *God is our refuge and strength, a very present help in trouble.—Ps. 46: 1*

TO BE READ EACH DAY

Apr. 22. M. A Message of Comfort. Isa. 40: 1-5.
Apr. 23. T. The Messenger of Comfort. Isa. 40: 6-11.
Apr. 24. W. God's Care for a Nation. Deut. 8: 1-6.
Apr. 25. T. God Encourages a Church. Rev. 2: 8-11.
Apr. 26. F. The Lord Sustains the Individual. Ps. 27: 1-6.
Apr. 27. S. The God of All Comfort. 2 Cor. 1: 3-7.
Apr. 28. S. A Benediction of Comfort. 2 Thess. 2: 16-17.

SCRIPTURE SAYS—

By J. W. Bailey

Historical Background

With the fortieth chapter of Isaiah, a new section of that book begins. A careful reading of the chapters that follow will show that the background of the prophet's thought is the exile of the people. He takes for granted that the people are in exile and his message to them is one of divine encouragement.

At the beginning of chap. 42 the Servant of Jehovah is introduced. The description and characterization of the Servant come to their great climax in chap. 53. If anyone can read that section of this great book and not be challenged and thrilled, it must be because either he does not understand it or is lacking in spiritual appreciation. The material is so closely and vitally connected that anyone who really wants to teach this lesson should read at least through chaps. 40—53. He will get thereby a vision of God's workings among men and in history that will not leave him the same man as before the reading.

The Prophet's Equipment

The prophet who expresses himself in these chapters is one of the great seers and orators of history. The Hebrew language is very concrete and full of striking imagery. No one who used that language ever used it with more force and imaginative power than the author of these chapters. Here is a man who is a prophet, a seer, a poet, a preacher, an orator, a philosopher, and a theologian all in one. Lying at the very base of all he has to say is his belief in the reality of God. This God is personal, he is sovereign, he is righteous, he has an eternal purpose for mankind, and he will see that purpose through.

But that is not all. The prophet is convinced of two other great truths. First, he is convinced that while God deals with all humanity and uses all nations and their great leaders in working out his purpose, yet at the center of God's concern lies that which God will work through Israel. This God will do, not for Israel's sake only, but for the sake of all mankind. The prophet has a universal vision.

But the prophet has a second conviction which is equally compelling. To him has been committed the task of declaring the word of Jehovah to the people of Jehovah. This he does with extraordinary power and emotional coloring. He runs the whole range of emotions from scorn and derision to sympathy and understanding love—on to the poignant, vicarious suffering of redeeming love. With unparalleled vision and vigor, he gives his message.

The Voice of Comfort

The first note struck in the fortieth chapter, from which the lesson of today is taken, carries through vss. 1-11. It is the note of comfort for the people and for their home city, Jerusalem. With vivid imagination, a way through the wilderness and the desert is proclaimed. The valleys are lifted and the hills are leveled. The rough places become smooth and the inaccessible places are opened. Along this way comes the Glory of the Lord, and all flesh shall see it together.

With another glance, the prophet sees the fading of the grass and the flowers when the hot winds from the desert blow across the country. But in sharp contrast, he sees the living word of God that never fades or withers. Then, looking again, he sees the heralds taking their stand upon the high places and hears them crying aloud to the cities of the land that the Lord God himself is on his way to their country. He is coming in splendor. The evidences of might and unmeasured resources are all about him, and a great host is following after him. This is the vision of a true seer and it is compelling.

From this vision the prophet turns, in 40: 12-31, to set forth at some length his conception of the majesty and mystery of God. With a vigor of thought, a breadth of vision, and a depth of insight that are beyond all praise, he gives expression to that which God is expressing through his soul. For him, God is the All-wise and Almighty Creator of the heavens and the earth. God knows the way he would take and needs not that anyone teach him the right path. Before him the nations are like the fine dust in the scales with which men weigh. Not even all the forests of Lebanon would

e for him a burnt offering, nor ly the animals for a worthy sacrifice. one can be named with God. He ds alone, solitary, sovereign, and eme.

xamine history even from the be- ing. Count the risings and the fall- of the princes of the earth. Lift up r eyes from the earth to the heavens, ber the stars, and call them all by r names. This Jehovah can do, and e is none in the heavens or the earth whom he may be likened.

gainst this God and his ways and ks with men, let Israel speak out heart. Let her, if she will, say that knows not and cares not. How can so speak and think when she knows Holy One, her God? He is not only Everlasting One, but is the Creator ll. With him there is no fainting and weariness. With him there is nothing et, nothing beyond his knowing. To r into fellowship with him is to know er and strength. It is to have re- al of life. It is to rise with buoy- y, as the eagle soars into the serene above. It is to run along the way not grow weary. It is to plod the cult paths of the days without grow- faint in heart or mind. This is what eans to know God and to enter into fellowship which he offers.

eginning at chap. 42 and running ugh chap. 53, there is, as has been ed, a series of passages having to do the Servant of Jehovah. These uld all be read, if possible, in connec- with this lesson, for the next lesson rom chap. 55. In these messages con- ning the Servant, we rise in chap. 53 one of the most penetrating and verful descriptions of the way in ch God comes to man and works for that is to be found in all the iptures. The fifty-third chapter stands ng the supreme things that have been ned. Its pathos, power, and penetra- are beyond description. It is the phet's message to his own people to us.

LESSON APPLIED

By Howard K. Williams

Purpose. To instill in the hearts of r scholars a spirit of courage through adequate faith in Jesus Christ.

Preparation. Read about Isaiah. Study efully this chapter; noticing espe- lly its emphasis upon God in whom have the only solution of human blems.

The Prophet Isaiah

Dr. Oliver tells of a young man of h family, a college graduate with fine portunity in the realm of law and siness, who met God, and thereafter ve up every other ambition in order that he might serve God fully and with his whole life. This was true in an even more striking way of Isaiah.

Isaiah belonged to the royal family. He was highly educated. Then he met God (Isa. 6: 1-8). We can still hear his clear voice saying, "Here am I; send me." From that hour for more than forty years, through the reigns of five kings, he was the "Great Organ Voice" of God, admonishing, encouraging, and comforting his people. How poor would have been his life without God! How rich was his life with God! No matter how much a man has or knows, he is, taken all in all, a rather insignificant thing in himself. The footprints he leaves in the sands of time are soon washed away. But no matter how much or little a man has or knows, when his life is geared to God, God makes him great. The untutored Bunyan became renowned. The cobbler Carey won ageless fame as a missionary.

At Funchal in Madeira, I boarded one day a strange-looking train. When the train started, there was a rumbling, then a gripping, and we moved up on an endless chain. Up the mountain the train was drawn, and as we slowly ascended we beheld ever-widening vistas of beauty. Even so when the cog of our life is caught in the endless chain of the Eternal!

II. "Comfort Ye!"

Two prominent ministers were traveling together through Germany a couple of years ago. As they saw the inroads despotism had made in the life of the people, one of them said to the other, "If it were not for my faith in God, I would give up preaching!" So would all of us. So would Isaiah. He had seen the sins of his people. He had seen his country conquered by a foreign power and the people carried into captivity. They were helpless and without hope. It took faith in God to talk of comfort in a day like that!

"Alas, Master, the axe head flew off the handle and it sank in the water," cried the young student of Elisha. Of course the iron sank. Who does not know that it would? It took a prophet of God to make the iron swim. And so it does today. Is there any hope amid this *mess*, for that is the only adequate word. Man says, "No." God says, "Comfort my people!"

"What? Am I to be a silly optimist? Am I to close my eyes to the hopeless situation of the world today, and to say, 'Peace, peace, when there is no peace'?"

What does "comfort" mean. Our English word comes from a Latin word meaning "to strengthen," "to fortify." It is the business of the Christian to see all and not be afraid, and seeing all to see God and thereby strengthen people!

Isaiah is not condoning the sins of Israel; neither is he telling the people to be at ease for everything will be all right. He is telling them to be strong in the Lord. He is looking beyond the present and he sees the end of the warfare. He is saying what James Russell Lowell expressed in the words:

"Truth forever on the scaffold,
Wrong forever on the throne—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

So today we need to see conditions and "buck up." We need to believe that Christ is conquering now and will conquer. That our Captain will not lose the war for right.

III. There Is Work To Do

No battle is won without a struggle. No great achievement in any field is accomplished without work. Genius is not laziness. Said a great pianist: "If I miss a day of practice, I know it. If I miss two days, my friends know it. If I miss three days, the world knows it." Even so the Christian.

You want to have part in the victory of Jesus? Then, hear the Voice crying, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Did you ever see men build a road? Have you watched them cut through the hills and fill the valleys? Have you observed how they laid the roadbed so that it would be solid and lasting? It was hard work.

I spoke recently in a school in a slum section. Four or five hundred children, of many different races, were present. There they were—a human wilderness indeed! Afterward, a teacher sat down at her desk and exclaimed, "Who said we do not earn our salaries!" Who indeed? Only those who have never taught. Who says it is easy to be a Christian? Only those who have never tried. So here we are. If we are to give the comfort that comes from God, we have hard work to do. We must make a road for God in this wilderness of sin, personal, social, industrial, national and racial. Think over all these fields, and see how hard the task; but remember always that we are serving a winning Lord.

IV. How Shall I Prepare the Way for the Lord?

Perhaps Thomas Chalmers can tell us. In his early ministry, Chalmers thundered forth to his good Scotch hearers the terrors of the Ten Commandments and the penalty attached to breaking them. They loved their young minister, but the church did not seem to thrive. Then he became very ill and in that illness he had an experience that

led him to write in his journal, "I am much taken with Walker's observation that we are commanded to believe in the Son of God." Then he preached that, and results began to come.

Isaiah tells us this same thing. "Get thee up! Get thee up! And say, 'Behold your God!'"

Everybody knows that "all flesh is grass." It takes no seer to discern that. Go to any hospital. With your own eyes, see the sick and the dying. So many wilting flowers. It takes belief in God to bring strength to the fainting heart. But the soul must have real faith in God; it must really behold him and believe him. This was Paul's strength: "I know whom I have believed." No hedging there. Are you sure of God? That is what the world needs today, people who are sure of God.

V. How May I Have This Belief?

Read the last four verses of this chapter. What do they say?

1. *Wait on the Lord!* What does that mean? It means everything from praying to serving in the slums. It means everything from clearing out the guile in our hearts to drastic reforms in society. It means everything that brings us into adequate consciousness of God.

With surprise, Isaiah exclaims, "Hast thou not known? Are you so unobserving, so dumb, that you do not know that God neither faints nor fails?" The strength of youth fails, but God is not youth. Our humanly devised panaceas are so much silly nonsense. God in Christ is the answer, the solution. Do you believe that? Well then, wait on God in every way!

2. *What then?* (*a*) You shall have renewed strength. (Does not God give strength moment by moment to our bodies and our minds? Try him for your spirit!) (*b*) You shall mount up on wings of idealism. (Even as the eagle flies high, so you shall not drag in despondency when you wait on him.) (*c*) You shall run with enthusiasm, for God shall be in you. (*d*) You shall walk when the going is hard. (You shall tramp, tramp, tramp to the music of his presence. And you shall not faint! Never!)

Anyone who can read this chapter without taking heart, is dead within. Isaiah lives today, because he lived in God. In this day we need an army of encouragers. We can be encouragers if we let God be "our refuge and strength, a very present help in trouble." Are you a lamenter or an encourager?

Note the climax that at first seems an anticlimax. There is first the eagle's *flight*—vision. But sometimes the vision fades. Then we may *run* on enthusiasm for a time. But sometimes enthusiasm wanes. Then we may *walk*, due to the momentum we have had, but it is just plodding along. The man whose stay is God, however, will never *faint* entirely. If your strength fails completely, it is because somewhere on your journey you lost God.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

One suggestion only: Instead of reading the lesson today, why not concentrate on the singing of it? Many beautiful solos, quartets and choruses have been composed using the words of today's text. Look through the oratorio, *The Messiah*, and see how much of our lesson is there. If you cannot find soloists to bring some of this music to your class, try to secure phonograph records. To hear Isaiah on the wings of song is for all a cultural experience, and for those who appreciate music, a deeply spiritual one.

Review

A brief review each week will help to make these lessons more valuable. It not only will fix certain facts in the minds of the young people, but also will clear up foggy areas and reveal new vistas of interpretation and application. A snappy quiz period should precede each lesson. In describing the prophets already studied—Amos, Hosea and Micah—refer, if possible, to Sargent's painting of the prophets to see how closely they resemble the idea that the class has of them.

Amos was a shepherd and dresser of sycomore trees and came from a humble home. Hosea also came from a humble home. He was the prophet who wrote from a deep personal sorrow. Micah, it is thought, came from a more prosperous home. Their messages: Amos pleaded for justice; Hosea told of God's forgiving love; Micah had a vision of peace.

For a different approach to the review, ask members of the class which prophet they like best and why.

The Message of Isaiah

A lesson on Isaiah's message of comfort at first glance may seem unsuited to young people, who have all of life ahead of them and who are full of enthusiasm and strength. What need have they for comfort? Such an attitude, however, is short-sighted. Youth's days are as full of trouble as are adults'. Often under the most carefree exterior is a heart burdened with care. The main difference between young people and adults in this matter, as I have noticed, is that the young people do not talk about their troubles so much. They even may deny they have any, in order to "keep up a front." In that case we sha have to plan an approach.

Ask the class to recall incidents whe young people whom they know hav needed help and comfort—when grade in school are not fair, when a covete job is lost, when friends prove unfaith ful, when a manuscript comes back wit a rejection slip, when accidents interfer with well-laid plans, when death break the family circle. Why the lesson is fo them too, isn't it?

Definitions

1. Ask several in the class to defin "comfort." Then look it up in the dic tionary and note its derivation from th Latin *con* (with) and *fortis* (strength) Describe the best kind of comfort yo can give a friend who has lost confidenc in himself. Do you comfort him b saying, "I'm so sorry," and going you way, or by planning some responsibilit that will show him he still has plent of ability?

2. "Refuge." How does the definition "That which shelters or protects; place inaccessible to an enemy," fit th text for today? To what enemies doe God's presence make us inaccessible? (Fear, dishonesty, despondency.)

The Highway of God

1. Interpret the symbolism of thes verses. Valleys are sadness and trouble (cp. Ps. 23:4). Mountains and hill are obstacles and large difficulties Rough places and uneven are those petty trials that test our patience and drain our good cheer and optimism.

2. How do we prepare the way o Jehovah? Have repentance, forgiveness and prayer for those who wrong us, any place in this preparation? How much of it is your class doing?

3. Compare the value of modern road-making to world travelers with the value of preparation of the highway of the Lord to world peacemakers.

4. Compare accidents on highways with accidents on this highway of the Lord. What part does violation of laws—traffic laws and God's laws—play in the mounting number of accidents? Give specific laws and instances in both cases.

5. Of what importance to our welfare is our own preparation of a highway to the Lord? (Good highways facilitate communication.)

Good Tidings

Compare good tidings with gossip. Urge students honestly to face this question: Which would you rather do—testify to your classmates of the strength and comfort of God, or pass on some unpleasant rumor? Call attention to something beautiful, or repeat something not so beautiful?

riment for the Week

a laboratory exercise in Christian
ask students to check the number
nes a day they gossip and the num-
f times they bear "good tidings."
them try consciously to decrease
ormer and increase the latter.

HAT DO YOU THINK?

Which are more needed in the world
, messages of warning or messages
mfort? Do the warnings and com-
g messages supplement each other?
What did John the Baptist call upon
eople of his day to do in prepara-
for the coming of the Lord? Is
s message needed in this day?
Which is our greater danger: that
ncluding that all life is transient,
ning, and therefore vain and futile,
at of forgetting that it is by the
s mercy that we are not consumed
consequently exalting ourselves in
wn strength?
What difference would it make in
n's life if he, in times of crisis,
only lift up his eyes and behold
od? What aspect of God's char-
do you find most helpful, his
gth or his tenderness?
What encouragement do these verses
for hours of defeat, discouragement,
ess, suffering and death? What is
nfailing and eternal hope that they
before the Christian?
If the word *comfort* is defined in
rictest sense, may it be possible
warning to be a means of comfort?
you speak of the gospel of Christ
message of comfort? Are Christians
ated to comfort only one another,
n-Christians as well?

■

TING in his little room at Mentone,
ce, Mr. Spurgeon commented on this
n (Ps. 27) in my hearing. Passing
e second and third verses, he said:
re are three movements of the enemy
: 'When . . . . my foes came upon
(margin, *approached against me*)
stumbled and fell'; 'though they
d encamp against me' (*settle down
orry me*), 'though war should rise
st me,' etc. In each of these situa-
, I should not fear—for God is the
gth of my life."
e whole teaching indicates the
nce of God. He will never leave
or forsake us. There is this vital
rence between what is called a moral
and a Christian: one is led by his
ideals, is sustained by his own
gth, is guided by his own light; the
r may be no better in his outer
uct, but he is a sustained, a God-
ted man, who ever seeks to walk in
presence of God.—*W. H. Geistweit.*

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "Hope Thou in God."

Prelude. Pianist playing aria, "He Shall Feed His Flock," from Handel's *Messiah.*

Call to Worship. A chosen reader reciting from memory Matt. 11: 28-30.

Hymn. "Our God, Our Help." One of the greatest of Isaac Watts' hymns, and based upon the Ninetieth Psalm. See valuable notes on this hymn in Boyd's *Stories of Hymns for Creative Living.*

Invocation. Thanksgiving for the hope in God by which men may live, however confused and distressing life may be, and petition that our difficulties may but teach us to trust in God.

Response. "Temper My Spirit, O Lord" (found in *Hymns for Creative Living*), solo or chorus.

Scripture. Isa. 40: 1-11. This opening message of the great Prophet of the Exile is one of the most buoyant passages in the Bible. Chastened by the bitter experience of exile, Judah is forgiven and will see again the glory of Jehovah.

Hymn Reading. "That Cause Can Neither Be Lost Nor Stayed." A stirring reminder that God's causes must win, that trust in him will be vindicated. (Found in *Hymns for Creative Living.*)

Discussion. When Franco's rebel army appropriated supplies valued at three hundred thousand dollars, which expressed the Christian concern of American Friends for the war victims on both sides in the Spanish Civil War, it was feared that the generous gift had been made for naught. Yet since Franco's accession, the American Friends' Service Committee has received from his government three hundred thousand dollars in full restitution!

Charles Clayton Morrison once preached upon the theme, "Expecting the Unexpected," and he showed, by historic and current reference, that by God's providence hopeful and unforeseen factors often enter and transform a desperate situation. A fresh turn of events, a new personality, a startlingly popular proposal, even a tragic disaster, may become an invitation to hope and revived faith, when despair had appeared inevitable. Therefore, "Comfort ye my people, saith your God." If redeeming factors could arise out of the apparently complete triumph of evil at the cross, then God can truly "make the wrath of men to praise Him"!

We must not assume, however, that *we* may have grounds for hope unless we are going in the direction that God is going! This is not a universe ruled by fitful chance, even though gracious events, unforeseen by us, do occur. We cannot sow the seeds of nationalism, prejudice and greed, yet hope that God will send peace on earth and a living wage for all.

Yet in the world's distraught confusion, when nations and systems crumble, may we not hope and pray that the very "mess we're in" may drive the peoples to forswear the old way of hate and greed, and to give the way of Jesus a chance to prove that "it works"? Perhaps *we* may prepare in the wilderness the way of Jehovah, and make level in the desert a highway for our God!

Unison Reading. Ps. 23, from memory.

Hymn. "Lord of All Being, Throned Afar," by Oliver Wendell Holmes. (Tune, "Louvan.")

Mother-and-Daughter Banquets

Such banquets and parties are commonly held in the vicinity of Mother's Day, May 12. Plans for such an event require early attention. Events under church auspices should be more than merely entertaining. The first purpose of such celebrations should be the cultivation of closer comradeship in the ideal and Christian phases of life. Much wholesome fun, however, is desirable. Some churches will prefer a combined Parent-Child Banquet or, for a change occasionally, a Mother-Son or Father-Daughter event.

Vacation Church Schools

Vacation schools increasingly are being taken for granted as an essential part of the programs of alert churches. They provide such a wealth of interesting, varied and worth-while Christian education in a brief space of time for children needing vacation-time occupation, that once fairly tried, they win their way readily. The courses now available for vacation church schools—both the Cooperative Series (interdenominational) and the new Baptist texts—are excellent. Their earnest use would provide as fine a practice course in the latest and best methods of Christian education as one could desire for regular, assistant, or prospective teachers. *The New Vacation Church School*, by W. Dyer Blair, is not only the best guide to this whole field, but the best guide to the new teaching methods known to the writer. These books may be ordered from The American Baptist Publication Society stores. Free pamphlet literature, and counsel regarding any phase of the work, may be secured from the Vacation Church School Department, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa. It is important to plan early if the school's rich possibilities are to be realized.

The Book Browser

ONCE more your Book Browser essays the congenial task of suggesting a few books for your current reading. Though the books named may not be the greatest ever written, they are well worthy of attention. Some of them are of more than passing importance, and they represent so wide a range of interests that you surely will find one or more of them to your liking.

■ First to be mentioned is a collection of fourteen sermons by Dr. O. A. Geiseman. The sermons, stenographically reported, have been brought together under the title, *Horizons of Hope.*[1]

Dr. Geiseman has given twenty-four years to the Christian ministry, seventeen of them as pastor of the Grace Lutheran Church, River Forest, Illinois. His sermons are biblical, for he believes that the Bible indicates the solution for our present-day problems. Their language is simple, their structure is clear and logical, and their subjects reveal a warm and sympathetic understanding of man and his needs.

The author's preface contains this statement: "Once again man's extremity represents God's opportunity. The fact that man can find no hope in his own abilities opens the door of opportunity for the church of Jesus Christ to show man where hope can be found: the hope of personal peace with God through faith in Jesus Christ; the hope of battling victoriously against the forces of evil by living a Christian life through the power of God's Holy Spirit; the hope of lifting society to higher levels of moral living by winning individual souls for the Kingdom of Christ; the hope of attaining unto life everlasting through faith in the resurrected Lord." To which your Browser voices a fervent Amen.

■ One of the greatest books of Holy Scripture, the Book of Revelation, has suffered sorely at the hands of its interpreters. It gave courage and comfort to the persecuted Christians of the early centuries; rightly understood, it can be a source of inspiration to Christians in this present day. Your Browser accordingly hails with delight the publication of *The Revelation of Jesus Christ: An Interpretation.*[2]

The author is Dr. Donald W. Richardson, Professor of Christian Missions and Comparative Religion in Union Theological Seminary, Richmond, Virginia. In treating the Book of Revelation, he wisely keeps in mind the general reader and writes straightforward, understandable prose. Furthermore, he spares himself (and the reader also) a lot of unnecessary trouble by not pausing every few sentences to refute this or that interpretation. He merely sets forth how he, as a result of his years of study, understands

With such a variety of books there should be one to suit every taste

the book. The reader, therefore, is in the hands of an experienced teacher, one whose scholarship is thorough and whose heart is open to receive the truth which God would give.

Dr. Richardson points out that the Book of Revelation begins with the power and glory of God. Its visions carry us through the sin and sorrow, the death and darkness of many intervening centuries, and bring us out at last into the radiance of the eternal morning and of the new world. We should know God's Book better. Dr. Richardson's interpretation will help us to that end.

■ The books next to be mentioned are missionary in character. One is *Today in Manchuria,*[3] by T. Ralph Morton. So rapidly have conditions changed in the Far East that only the most recent books give much help in understanding the situation. Dr. Morton's purpose is indicated in the following words:

"This book is written to tell something of the story of the church in Manchuria in recent years. That story shows the grave problems that the church has to face in the world today. Also it is the best indication of the extent to which the missionary work of the church has been effective. For there is no means of assessing the progress of the church except by seeing the fruits of her faith. And the fruits of the Spirit are often seen more clearly when the church is suffering than when she is conscious of her own achievement."

Books Reviewed

[1] *Horizons of Hope.* Fourteen sermons for the Lenten and Easter Season. By O. A. Geiseman. Ernst Kaufmann, Inc., 1940. 128 pages. Price, $1.00.

[2] *The Revelation of Jesus Christ: An Interpretation.* By Donald W. Richardson. John Knox Press, 1939. 195 pages. Price, $1.50.

[3] *Today in Manchuria: The Young Church in Crisis.* By T. Ralph Morton. Friendship Press, 1939. 127 pages. Price: paper covers, 50 cents.

[4] *At Trail's End.* By Frank T. Cartwright. Friendship Press, 1939. 184 pages. Price, $1.00.

[5] *More Missionary Stories To Tell.* Compiled by the Children's Committee, Missionary Education Movement, 1940. 182 pages. Price: cloth, $1.00; paper, 50 cents.

[6] *Vocations and Professions.* Volume I of the Creative Personalities Series. Edited by Philip H. Lotz. Association Press, 1940. 145 pages. Price, $1.25.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.

■ Boys who love adventure—and wh boy does not?—should read the story Berry McPhail, as given in *At Trai End,* by Frank T. Cartwright. Fi there is a thrilling voyage upon t merchant ship Meribel. This voya ended in shipwreck upon the island Borneo. There, in the Protectorate Sarawak, Berry makes new friend among them the missionary, Tuan Hoov from whom he learns a new pattern f living.

This is a splendid book to put into t hands of any young boy, or to purcha for your church school library, for it combines reader interest and missiona education in the happiest possible wa Furthermore, its account of missiona work is authentic, for it is based up the life of Tuan Hoover, a real missio ary who devoted his life to Christia service among the natives of Borneo.

■ *More Missionary Stories To Tell* [5] w be of help to all who would give mi sionary instruction to children. A co panion volume of stories, published 1937, sold out almost immediately, a there have been repeated requests f "more stories of the same character."

The stories in this volume are for u with primary and junior children (the is one for intermediates); they are wide variety, and cover many countrie This is another book which should fi a place in your church school librar

■ The Association Press has announce a new series of books under the coverin title: Creative Personalities. The fir volume, now on sale, is entitled *Vocatio and Professions.*[6] A number of co petent writers have contributed th biographical sketches which it contains the work as a whole has been edited b Philip Henry Lotz. The aim is twofold to show to youth the world of work an the possibilities of noble achievemen and to furnish ministers and teache with telling biographical illustrations o of contemporary life.

Described in the book are the fo lowing: Julius Rosenwald, Jacob Rii Luther Burbank, Charles Lindbergh Thomas A. Edison, Charles and Williar Mayo, David Livingstone, Johann Seba tian Bach, Harry Emerson Fosdick, Joh Dewey, Eugene V. Debs, Robert Millikan and E. Stanley Jones. The names sho the range of vocations and profession considered.

■ Several readers have been kind enoug to ask about Matilda. She is well an appreciates your interest. Right no she is reading *Boardman of Burma* written by our own Dr. Joseph C. Rob bins. As soon as I can get the boo away from her, I shall read it myself

Obediently yours,

B. BROWSER